THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Festival of the Conversion of St. Paul.

JANUARY TWENTY-FIFTH.

A HORSEMAN journeys on—
The messenger of wrath,
While fiercely gleams the noontide sun
Along his dusty path—
But fiercer in his mind
The burning thoughts that stir;
He goes the Church of God to bind—
Wo! wo, this hour to her!

The evening shadows still
Rest on Damascus' towers,
And zephyrs born on many a hill
Breathe o'er the closing flowers:
And throbs that fever'd breast
As in the noonday glare?
One sound alone breaks on its rest—
The Spirit whispers there.

His morning off'ring rose,
A bigot's lurid flame!
To-night his orisons will close
With the meek Saviour's name—
And though for him there rise,
As evening shades begin,
No stars along the dewy skies,
His light is all within.

There's joy in heaven! and higher
Swell the seraphic lays,
As tidings spread from choir to choir,
"Lo, the destroyer prays,"—
And voices yet to be
Shall rend the eternal dome,
For ransomed hosts will shout, "By thee,
Through Christ, we're gather'd home."

Oh well through sounding aisles
Our hymns of praise may roll,
As year by year upon us smiles
This birthday of a soul—
Joy! for each holy thought,
The light around him shed,
The words of Christ with power so fraught
O'er all the earth have spread.

B. D. W.

New York, January 12th, 1837.

THE CHURCHMAN.

From the works of Bishop Hall.

CONFIRMATION IN REFORMED CHURCHES.

But, that we may not think the Church of England, though more eminent in this point than her other sisters, goes alone in her judgment and practice of confirmation by imposition of hands, let us see the free and full astipulation of other famous divines and Churches to her in both these.

Philip Melancthon, as in behalf of the Churches of Saxony, hath thus: *In ritu confirmationis, fiebat, &c.* "In the rite of confirmation there was of old an explication of doctrine: wherein every one was to recite the sum of Christian doctrine, and openly to profess his detestation of all, both heathen and heretical phrensies; and that he will be and ever remain a true member of the Church, and not depart from the true belief which he then professed. This custom was profitable, both for the instruction of men, and for the retaining of them in the true acknowledgment of God and his truth."

Flac. Illyricus thus: *Porro, autem impositionem manuum, &c.* "But, further also, they had wont of old, in the beginnings of the Church, to use imposition of hands after a more accurate instruction in the Catechism, with public and fervent prayer, that they might obtain for them the grace of the Holy Ghost; as we read it was done to the Samaritans. Acts viii. And I believe that so they were wont, in the primitive Church, to remove those, which were novices, from the *Catechumeni*, to the rank of those auditors which were allowed to be of greater maturity; that so no wit might be lawful for them, as those that were judged worthy, to partake of the holy communion."

Learned Chemnitius, as for the Protestant Churches in general, thus: *Nostri sæpe ostenderunt, &c.* "Our doctors have often showed that the rite of confirmation might very well, setting aside those unprofitable and superstitious traditions, and indeed such as are contrary to the Scriptures, be thus made use of; even according to the consent of the holy Scripture, viz. That those which are baptized in their infancy (for such is now the estate of the Church) when they come to the years of discretion should be diligently instructed in a certain and simple catechism of the doctrine of the Church: and, when they shall be thought to have in some good sort attained to the understanding of those principles, that then they should be presented to the Bishop and the Church: and there, the child, which was baptized in his infancy, should, first, by a short and plain admonition, be put in mind of his baptism; wherewith, how, why, and into what, he was baptized; what, in that baptism, the whole Trinity conferred upon him and sealed unto him—namely, the covenant of peace, and the compact of grace; how that there he made a public renouncing of Satan, a profession of his faith, and a promise of holy obedience: secondly, that the child himself should, before the congregation, make a proper and public profession of this doctrine and faith: thirdly, that, being interrogated of the chief points of Christian religion, he should give answer unto them all; and, if he fail in his understanding of any of them, he should be better instructed in them: fourthly, he should be admonished, and, by this profession, should declare, that he utterly dissents from all heathen, heretical, fanatical, and profane opinions: fifthly, that there should be added a grave and serious exhortation out of the word of God, that he persevere in that covenant which he hath made in baptism; and in that faith and doctrine which he hath there professed: sixthly, that public prayer be made for those children that God, by his Holy Spirit, would vouchsafe to govern, conserve, and confirm them in this profession: at which prayer, without all superstition, imposition of hands may be used: neither would such a prayer be in vain; for it is grounded upon the promises made, of the gift of perseverance, and the grace of confirmation. Such a fashion of confirmation would yield much profit to the edification both of the younger sort and of the whole Church, and would be agreeable both to the Scripture and to purer antiquity: for, in the apostolical imposition of hands, that there was an exploration of doctrine and a profession of faith, the history doth manifestly witness. Acts xix. 1–6. Of the exhortation to perseverance, and confirmation by the word in the doctrine and faith once professed, there are examples of the apostolic Church. Acts xiv. 22; xv. 32; xviii. 23. And that public prayer was used, the history testifies. Acts viii. 15. So also of the examination and profession of faith and doctrine in confirmation, the seventh canon of the Council of Laodicea and the eighth canon of the Council of Arles do sufficiently speak." Thus he.

Reader, I have thus, at large, transcribed the testimony of this worthy author; for that it gives both so full an attestation to the solemn confirmation hitherto used in the Church of England; and withal lays forth the grounds of this holy practice, fetched from the blessed apostles, and from Scripture itself. Judge, now, whether there could be a better commentary upon that form, which our godly forefathers have transmitted unto us; and our Church hath lately both prescribed and recommended to her dutiful children.

Hemingius, that great light of Denmark, for his own judgment and the Danish Church's, hath thus: *Purior Ecclesia, secuta apost. tempora, &c.* "The purer Churches, following the apostles' times, when the children of Christians began to be baptized, had this fashion: that the children, being instructed in the Catechism, should be publicly brought forth into the sight of the bishops, and there be interrogated concerning the articles of their faith; and should there, with their own voice, confirm the vow that was in their name made in their baptism: and that action, from a part of it, was termed confirmation; and that whole action consisted of an examination, a solemn confirmation of the vow made in baptism, the prayer of the bishop, and the imposition of hands. This custom was exceeding profitable, and conduced much to the retaining of their former confession and concord: for, neither was it easily found that any man would depart from that doctrine, which he had, by his solemn vow, ratified and confirmed." And, soon after, "In our Churches," saith he, "the substance of the ancient confirmation is retained, all Popish superstitions being abolished: for our bishops, in their visitations, do publicly examine the younger sort in the articles of their faith, and in the doctrine of the sacraments; and do then confirm them in the same, by instruction and exhortations."

For the judgment of the French Church, both concerning the ancient use of confirmation and of the laudable practice of it for the present, we need no other witnesses, than he, who is the just glory of it, Mr. Calvin; who tells us, *Hic mos olim fuit, &c.* "This was the manner of old, that the children of Christians, after they were grown up to some good age, were presented before the bishop; that they might fulfil that duty which was required of those, who, at a riper age, offered themselves to baptism: for they sat amongst those that were appointed to be catechised, till they, being rightly instructed in the mysteries of faith, could be able, before the bishop and the people, to render a confession of their belief. Upon the ending of their childhood, or in the entering of their youth, they were again by their parents brought to the bishop; and were examined by the bishop, according to that form of catechism which they then had, which was both certain and common. And, that this action, which ought otherwise in itself worthily to be held grave and holy, might carry in it so much the more reverence and dignity, there was also therein used the ceremony of the imposition of hands. So the child, after the approbation of his belief professed, was dismissed with a solemn blessing." Thus he. And could that eminent author, if he had been retained advocate for the Church of England, better have set forth her fashion of confirming, and her perfect conformity herein to the ancient apostolical practice? Justly may I call it so, by warrant of the same author; who, commenting upon this text of the Hebrews, hath thus: *Transactâ infantiâ, &c.* "Their infancy passed over, being instructed in their belief, they offered themselves to catechising: but then, another symbol or sign was used, which was the imposition of hands. This one place," saith he, "abundantly testifies that the original of this ceremony was derived from the apostles." Lastly, that it may appear how well he approved this practice, *Nos quoque, &c.* "We also could well and worthily wish that this rite were restored to the Church every where; whereby children, after the public confession of their faith made, might be offered up to God: and this would be a well-beseeming approbation of their catechising." And, yet more fully in his "institutions," thus: *Utinam, vero, morem hunc, &c.* "Would to God we might retain that fashion, which I admonished you formerly was used amongst the ancient Christians, before this abortive counterfeit of a sacrament sprang up; that there should be a catechism of all the heads of religion, which without all controversy are agreed upon, &c. That the child, at ten years of age, should tender himself to give a public confession of his faith, &c. This discipline, if it were at this day in force, there would be amongst Christian people a greater agreement in matter of faith: neither would there be so great ignorance and rudeness, as is amongst many: neither would some be so readily carried away with new and strange doctrines." Thus he.

Tell me now, reader, whether, in the judgment of this eminent divine, whose authority is justly wont to sway so much with all Reformed Churches, we have not great reason to plead for the continuance and enforcement of holy confirmation; and to bless God for the guiding of our wise predecessors into those safe ways which others complain to have missed; and earnestly to desire, that this religious and beneficial action might be so reverently and zealously performed, as may most conduce to the edification of God's Church.

From "Communion of the Saints," by the Rev. T. S. Brittan, Rector of St. Paul's Free Church, Brooklyn.

MARKS OF THE CHURCH.

I. The true Church is characterized by its retaining the doctrine or faith of the apostles.

It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Ephes. ii. 20.) This foundation is the doctrine of these holy and divinely-inspired men. They were not called the foundations of the Church in the plural number, but their work or preaching is called the foundation, which, as wise master-builders, (to use the simile of St. Paul,) they laid. Hence, Gregory the Great, as he is entitled—the bishop of Rome—says, "Whenever the word foundation is found in sacred Scripture, in the singular number, it must be understood of none other than the Lord himself." (Lib. 28, Moral c. 6.) And St. Paul says, "Other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) Faith is the bond which cements or joins us unto Christ. His doctrine, then, as published by prophets and apostles, is the foundation of the Church.

To establish, then, the claims of any association to be "the Church," it is indispensably necessary that it should hold the same doctrines which Jesus inspired his prophets and apostles to teach, and which are contained in the writings of the holy volume. This is a test laid down by the Saviour himself: "My sheep hear my voice, and follow me." (John x. 27.) "A stranger they will not follow." (John x. 5.) St. John also says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.) "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 John 10.) From these and other portions of Scripture of a similar kind, it is evident that all societies which hold or teach doctrines contrary to the written word of God, are heretical and schismatic; from whom the true Church withdraws itself, or whom it vomits forth as peccant humors that would corrupt the body.

Repeatedly, therefore, is the duty enjoined upon us of testing the doctrines of all persons and societies by the sacred Scriptures. "Search the Scriptures," said the Saviour to the Jews. (John v. 39.) "Try the spirits," saith St. John. (1 John iv. 1.) Whilst St. Luke eulogizes the Bereans for comparing the preaching even of St. Paul himself with the sacred records. Acts xvii. 11.

It is not, then, the sentiments of fathers, or pontiffs, or bishops, but only those of prophets and apostles, that constitute the foundation of the Church's faith. Most assuredly we should honor the fathers; we should pay to them all the respect and deference that the holiness of their lives, the excellency of their knowledge, and the antiquity of their characters deserve. But at the same time we should remember they were fallible men, the subjects of infirmity and of error. It is the word of God, uttered by the mouths, and written by the pens of the apostles, that alone is infallible, and is entitled, by way of emphasis, *the truth.* St. Augustine, therefore, when refuting the Donatists, says, "Let them show me their Church—not in the councils of their bishops, not in the writings of disputers, not in the miracles and prodigies of which they boast—but let them show it me in the ordinances of the law, in the predictions of the prophets, in the songs of the Psalms, in the preaching of the evangelists, and in the canonical authorities of the sacred books. This is our foundation, to which we inviolably attach ourselves, reposing only upon this Scripture, which is come from the prophets and apostles." (1 De unit. Eccle. cap. 6.)

Its apostolic doctrine is the first test of the Church, which is emphatically entitled, "The pillar and ground of the truth." (1 Tim. iii. 15.) If this be entirely wanting, no other quality, not even the possession of apostolic succession can avail. If those to whom the ministry was confided become apostate, they surely must be regarded in the same light as generals, or officers, who, though commissioned by their government or king, have forsaken their loyalty, disobeyed their orders, and indulged in treasonable practices. Gregory Nazianzen, in his eulogy upon Athanasius, says, "This is the law of the family of God, that it is neither flesh nor blood, nor the transmission of pulpits and benefices, which constitutes the succession, but the Spirit of Jesus Christ; or, (continues he, quoting from Tertullian,) as Tertullian speaks, 'the consanguinity of the faith.' 'Let them produce,' said this same father, (de pre. adv. hœret. c. 32,) 'the origin of their churches. Let them unfold the roll of their bishops, so that the first may name for author some apostle, or some apostolic person, who has persevered with the apostles, &c. But when they should have found out together all these things, still they would have advanced nothing, since their doctrine, compared with the apostolic doctrine, would pronounce, by its diversity and opposition, that they have for author neither apostle or apostolic man.'"

Be it, then, settled in our minds, that a retention of the truth as it is in Christ Jesus the Lord, is the first mark of the true Church.

II. A second mark is the apostolic ministry.

The office of the ministry is absolutely necessary to the existence of the Church. It was the means appointed by God for its formation, which consists in calling men unto the light of the Gospel, and uniting them in Christian communion. It is also the means appointed by God for the increase and edification of the Church, it being the office of the ministry to feed the flock with the divine word, to guide it with the pastoral rod of discipline, and to administer to it the holy sacraments. So evidently necessary is the office of the ministry to the Church, that none dispute it. Every religious society, however distracted by the widest misrule and disorder, pretending to have its ministry.

Now, Scripture instructs us, that a divine vocation is necessary to the exercise of this ministry; that none may presume to discharge its functions till he be first legitimately invested with the office. "No man taketh this honor to himself, but he that is called of God, as was Aaron." (Heb. v. 4.) "How," says the same apostle, "shall they preach, except they be sent?" (Rom. x. 15.) They are called "watchmen," (Ezek. iii. 17,) but watchmen must be appointed by persons in authority—"messengers," (2 Cor. viii. 23,) but such persons must be commissioned by the Master—"ambassadors," (2 Cor. v. 20,) but such persons do not act by their own authority; they must be furnished with credentials—"stewards," (1 Cor. iv. 1,) but such persons must have the charge of the keys intrusted to them by the Lord of the house. In fine, every representation given of them in Scripture carries with it the idea of an office bestowed by divine investiture and vocation.

In the ancient Scriptures, the Jews were frequently warned against false prophets, of whom God declared, "he had not sent them." (Jer. xxiii. 32.) In the Scriptures of the New Testament, the apostles utter similar admonitions. (2 Pet. ii. 1.) Our blessed Lord said, "Many false prophets shall rise, and shall deceive many." (Matt. xxiv. 11.) And in the Revelations of St. John, he utters this commendation to the angel or bishop of the Ephesian Church: "Thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. ii. 2.

It is, then, evident that men may pretend to be ministers of Christ who have no right whatever to that title; that it is the duty of Christians to test their pretensions; and that there must be some standard of appeal, else would it be absurd to require that we should examine or guard against them.

What, then, is the vocation to the ministry of which Scripture speaks?

To understand this some have distinguished two sorts of vocation, which they denominate internal and external vocation. By the former they mean the disposition of mind which a man feels who is powerfully influenced by the grace of God to consecrate himself to the ministry. By the latter, the public investiture of a person with this office and charge.

Now it should be observed, that to constitute a legitimate call to the sacred ministry, both these things should be united. The mind should be disposed by the Holy Spirit to desire this hallowed office, but, at the same time, such a disposition, however it may be a necessary qualification for the work, does not of itself constitute a scriptural call to the ministry. We are the subjects of self-deception. Not only are we often ignorant of our true motives, which self-love may disguise, but we may also experience irrational impulses, and a mere impulse upon our own minds will not furnish any credentials to satisfy the minds of others. If this were sufficient, then every fanatic, however wild his delusions, would have a right to claim our deference and credit.

There must, therefore, be some credentials duly sealed and certified, by which his mission may be attested to the world. There must be some exterior vocation to make the office known. This vocation may be either immediate or mediate. If it be immediately from God, without the intervention of men, as was the vocation of Moses, St. Paul, and some others, then must it be attested, as in their cases, with miraculous endowments as its proofs. But if it be mediate, or by the intervention of men, as in the case of the Jewish priesthood, and the primitive ministry, then must it be conferred by authorized persons, and miraculous endowments are unnecessary. The ceremony of consecration, then, as described by Moses, was the vocation to the Jewish priesthood, and the laying on of hands for ordination, as described by St. Paul, was the vocation to the Christian ministry.

Ordination, then, to this office, by men duly authorized from God, who themselves have been first invested with the apostolic ministry, is necessary to constitute a legitimate ministry. If any should say, that the ordination is only a ceremony; yet let them remember that it is a ceremony of divine appointment. The consecration of the Jewish priesthood was a ceremony, but without it the office could not be conferred. The anointing of their kings was a ceremony, but it was necessary for royalty. The baptism of Christ was a ceremony, but he himself said, "Thus it becometh us to fulfil all righteousness." Matt. iii. 15.

A legitimate ministry is then necessary to the Church, and where this is not found in a society, such a body or company cannot be justly entitled the Church of Christ.

III. A third mark is the apostolic sacraments.

A visible Church must have visible signs, or symbols, as its members are human beings, who possess an earthly as well as a spiritual nature—bodies subject to the influence of the senses as well as souls which are immaterial and invisible. So must it have sacraments which are sensible and material. Hence, for this purpose, our Lord has appointed the sacraments of baptism and the eucharistical supper. The institution of these ordinances, and the command for their constant observance by the Church, are clearly set forth in Scripture, whilst the recorded celebration of them by the primitive disciples evinces that a society destitute of them cannot be the Church of Christ.

But to administer these sacraments belongs only to the functions of the clergy. It has, indeed, been thought that others may administer the rite of baptism: yet in all societies which call themselves Christians, we find that the administration of this sacrament, as well as that of the eucharist, is generally considered as the peculiar office of the ministry. That the latter belongs solely to their function, is universally allowed, and that none but a priest should celebrate it, is evident from its very nature. It being a commemorative sacrifice, "showing the Lord's death till he come." (1 Cor. xi. 26.) The Christian "passover." 1 Cor. v. 7.

Now, it is necessary, to constitute a legitimate sacrifice, that it should be legitimately administered—that is, it should be celebrated only by such as are truly and lawfully called of God to administer it. When the materials of the sacrament are changed, or perverted, or administered by persons unauthorized for the purpose, the society in which such doings take place is not the true visible Church. Apostolic sacraments are necessary to an apostolic Church.

IV. Finally, apostolic discipline is a mark of the true Church.

Holiness is its distinguishing feature. Its subjects are entitled "saints." Their vocation is a "holy calling." True it is that its sanctity is imperfect in this life. But it must not be disfigured by scandalous and daring sins. Private admonitions, public censures, and even excommunications, may be requisite in some instances, according to the nature of the offences in which persons may indulge, and by which they may pollute the Church; and this should be done impartially, and without favor. But if these be altogether neglected—if men be allowed, without rebuke or discipline, to live in open sin, then such a society is destitute of one grand characteristic of the Church.

It is admitted that many may possibly indulge in secret sins; but as they are secret, they cannot possibly render the persons liable to discipline. It is also admitted, in the purest Churches the discipline may be too lax, in consequence of the ignorance or mistakes to which the human mind is liable. Still the true Church will purge out from it the leaven of wickedness. It will drive from it all scandals. It will not admit to its communion such as are guilty of known or notorious crimes. It will "put away" each "wicked person." 1 Cor. v. 13.

A society which winks at, or allows in its members, open sin, is evidently a "synagogue of Satan." (Rev. iii. 9.) "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. vi. 14.) Purity of character and conduct will ever distinguish the true spouse of the Redeemer. "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. xix. 8.

Such are the traits by which the true Church may be distinguished from all pseudo or self-called Churches. Let the serious inquirer, then, bring all to this test. Let him "walk about Zion, and go round about her;" let him "mark well her bulwarks, and consider her palaces." (Ps. xlviii. 13.) If thus he act, he will not be in much danger of mistake. He will see how wide is the difference between her and mere pretenders. He will find her to be the joy of earth, the hatred of hell, the admiration of angels, the perfection of Christ, the delight of God himself. He will exult in being enrolled as a denizen of that city which is rising in fair, harmonious proportions, and whose consummation shall be perfect purity and loveliness; when "There shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. xxi. 27.

COMMUNICATIONS.

For the Churchman.

ARCHBISHOP LAUD.

OPINIONS.

I had promised myself an opportunity for some investigation into a peculiar set of opinions maintained by a school of divines of the Church of England, soon after the assumption of supremacy by Henry the Eighth; and preserved in that Church to the present day: but my subject will not properly admit of it, and the undertaking might be presumptuous in one little versed in authorities. The remaining particulars in the article of Popish practices and designs, not noticed in the last number, will be the subject of the present. And the Archbishop is accused of adherence to Rome, in

III. (3.) The use of copes in communions:

To which he immediately replied, that by the Twenty-fourth Canon of 1603, the use of copes was prescribed; that canon declaring, "that in all cathedrals and collegiate churches, the communion shall be administered on principal feast-days, sometimes by the bishop, if present, sometimes by the dean, and sometimes by the canon or prebendary, the principal minister using a decent cope. This appears a satisfactory answer; but the Commons denied the authority of the Canons of 1603, on the pretext, that as they had not been confirmed by Parliament, they expired with James the First. Whether this ground of objection have any foundation in English law the writer cannot determine; but it does not seem that the Canons of Charles the First were acted upon by Parliament until the vote was passed, declaring them illegal; although immediately after the dissolution of the Convocation (when the Houses were not in session) they were promulgated throughout the kingdom. Beside this, which, if any thing more than a quibble of the Puritan lawyers, completely refuted the Archbishop's defence, they alleged that Laud had violated the canon in requiring the use of copes by other than the "principal minister;" and that neither the Book of Ordination, the Common Prayer, nor the Homilies recognised this garment; while the last Common Prayer-book of Edward the Sixth expressly prohibited it. The question, however, wholly turned on the authority of the cited canon, which Laud undoubtedly considered good, and which was good until the assertion of the Commons was vindicated; or, as is only supposable, the right of confirmation, by Parliament, of the proceedings of Convocation, was so well understood that its justification was unnecessary. But by the statute of 25 Hen. VIII, c. 19, the Convocation is empowered to make canons, "with the king's assent." And in all proceedings against heretical preachers, &c., "an appeal lies to the king in chancery, or to his delegates; or in case the king himself be a party to all the bishops assembled in the upper house of Convocation." And the only case which I find, in which Parliament had (while the clergy continued to tax themselves in Convocation) a jurisdiction of confirmation, was, in grants of money, made by the Convocation.[*] It may then be asserted, that the Archbishop, in countenancing the use of copes, but supported his oath; and, perhaps, a prescriptive practice of ecclesiastical tradition. How convenient or ornamental this appendage to the sacerdotal robes might have been, it is unnecessary to discourse; but it may not be impertinent to add, that it "was at first a coat without sleeves, but afterward made very rich by embroidery," is worn by bishops and other chief ministers in the Roman Catholic Church, and by chanters and subchanters in the Church of England. The Twenty-fourth Canon of that Church still requiring its use by "the principal minister" in cathedral and collegiate churches; but, says Wheatley, it has "now grown obsolete and out of use."[†] N. B. The Canon of 1603 is still a law; was it ever confirmed by Parliament? The writer has occupied much room in the discussion of a point interesting perhaps only to himself; and he can promise little more in the remaining subjects of the article. But, "*opere suscepto inserviendum fuit,*" so Jacobus Mycillus pleadeth for himself, and so do I; I must and will perform my task.

(4.) The countenancing of reverence to the name of Jesus, certainly a very ancient usage, and enjoined in the Eighteenth Canon of the Church of England; which orders "that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed:" and if the passage of St. Paul (Phil. ii. 10) be not of itself a warrant for the requirement of this ceremony, surely the tradition of what seems a practical commentary upon it, from the earliest times, may be enough to justify those who would uphold a canon, and those who would act without one.

(5.) The placing of altars at the east end of churches. The chancel in the churches of the first ages always occupied the east end; and the altar always stood in the chancel. "For as the east," says S. Clement of Alexandria, "is the birth and womb of the natural day, from whence the sun does arise and spring, so Christ, the true Sun of Righteousness, who arose upon the world with the light of truth, when it sat in the darkness of error and ignorance, is, in Scripture, styled the East; and, therefore, since we must, in our prayers, turn our faces toward some quarter, it is fittest it should be toward the east."[‡] But at the time of Henry's assumption of supremacy, it was disputed whether tables should not be used; and after the change in the rubric in 1551, wherein table was substituted for altar, it was made a question whether the table should stand "altarwise;" and this led to great diversity. In some churches the tables were placed in the middle of the chancels, in others at the east part thereof, next to the wall; some again placing it endwise, and others placing it at length." Altars were restored by Queen Mary: and, after her demise, the people assumed their prerogative, and fell to pulling them down; but this was stayed by an injunction of Queen Elizabeth, ordering that where an altar was taken down, "a holy table should be decently made, and set in the place where the altar stood, and there commonly covered as thereto belonged;" which when the communion was administered, should be set in a convenient part of the chancel, and restored afterward to its former place. Wheatley observes, that this allowed change in the location of the "table" was intended to apply to the case of those churches which, by the interposition of a belfry between the chancel and body of the church, or some other architectural peculiarity, did not permit the minister to be heard in the celebration of the mysteries. The Eighty-second Canon also makes the same provision. Surely, then, Archbishop Laud is as far from Rome as the Church of England.

(6.) The use of candlesticks, paintings, altar-pieces, and fonts in churches. The use of candlesticks is very ancient in the Church. It is one of those usages which may be traced to the institution of God in Exodus, (xxvii. 20, 21,) and it is a tradition of the earliest ages of the Christian dispensation. (S. Clem. Ep. ii. ad Jacob.; S. Hieron. ad cap. iv. Zachariæ; S. Cyr. Hier. orat. de occursu Dui; etc. cit. Casalius de Rit. cap. xlii.) On the Festival of the Purification, "in remembrance (as is supposed) of our blessed Saviour's being this day declared by old Simeon, to be "*a light to lighten the Gentiles*," &c., the ancient Christians used many lights in their churches and processions. This was continued till the second year of King Edward the Sixth, when Bishop Cranmer forbad it by order of the privy council. From this the feast was called Candlemas-day. I do not know that Archbishop Laud had the support of any specific article in the Constitutions and Canons of the Church of England: nor does it appear that he *required* the use of candles. If he allowed them in his own chapels and churches, he did no more than precedent has permitted the Bishop of that Church to do, in matters of this consequence. But a truce to this controversy! Ohe jam satis est; ohe libelle!

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[*] See Rees' Cyc. art. Convocation, and Court of Delegates.

[†] See Wheatley, chap. ii. sec. 4.

[‡] See Wheatley, chap. ii. sec. 2.

Philarchæus.

P. S. Wheatley discourses learnedly of all that is not considered. Casalius, too, de Vet Ritibus Sacris Christianorum, (4to Franc. 1681,) has proved a very useful book in the history and authorities of ecclesiastical institutions and rites. But I cannot relinquish my pen without noticing two grave allegations, by which it was attempted, before the House of Commons, to convict the Archbishop of manifest Papistry.

The first was a deposition, under oath, that Laud had in his library a copy of the Book of Common Prayer, upon the velvet covers of which was embroidered the five wounds of Christ.

The second, that in the same room were discovered two copies of the Romish missal; and truly, said the prelate, why did you not bring a Koran, and prove me a Turk? for you would have found three copies of Mahomet's Testament. Pitiful, indeed, was the cause which needed such support, pitiful the faction which afforded it. But blessed be God, which gave us the victory, through Jesus Christ our Lord!

N. B. In his remarks upon *Protestants*, in a paper some time since, the writer intended merely a conjecture of the probable origin of Protestant*ism* as the distinctive character of the sectaries referred to, and of the *great body* of sectaries in every age. P.

Christmas Eve, 1836.

For the Churchman.

LITERARY JESUITISM.

That some of the petty criticisms of petty journals should violate honesty to promote party purposes, or to pander to a taste that rules over them, is so common, that we scarcely regard it; but when so grave a Quarterly as "The American Biblical Repository," conducted under a responsible name does this, we are a little surprised, and begin to think that the cause which requires, or would connive at it, must be desperate. One of the most flagrant palpable dishonesties of this kind which we have ever witnessed, is found in a notice of Protestant Jesuitism in the January number of that Review for 1837. The author of this book makes an apology in his preface for dealing so largely with the subject of temperance, and gives his reason why "it seemed to him pertinent and somewhat important to make thorough work" with that topic—"to give it a thorough discussion," "an imperfect exposure seemed worse than none," &c.

"Let us examine one passage in this thorough exposure," says this reviewer. And would it be believed that the "passage" quoted is one on the subject of "Christian Missions?" We have nothing to say on the pertinency or force of the reviewer's criticism on the merits of this extract. Let that go. But we do solemnly protest against this most outrageous trick of Jesuitism in such a quarter! We aver it is impossible that any body should read the preface of Protestant Jesuitism, and receive the impression that the remarks of "thorough work" and "thorough discussion" are applied to the book generally, or to any other single topic of the book, except that of temperance. And yet the reader of this review is forced to think so! He is deceived! O tempora! O mores!

It is somewhat remarkable, that in the introduction of this very number of the Repository from the hand of the Editor, he takes upon him, among other things, to set forth, that "all who are connected with the press should be men of *sterling principle*." Good. Also, "they should be *eminently conscientious*." Better still. But, alas! video meliora proboque; sed deteriora sequor.

The following was addressed to us as a private letter, but we have thought that the design which it suggests would be best answered by publishing it with the suppression of the writer's name. The same clergyman, in a letter subsequently received, says, "Do, my dear Brother, for the Lord Jesus Christ's sake, keep the great leading principles of that book [Protestant Jesuitism] distinctly before the Church. It only needs to be understood, I think, by all good men to be approved."

For the Churchman.

——— *December* 19, 1836.

Mr. Editor,—I do not presume to interfere with the controversy in which you are involved about "Protestant Jesuitism." It is in safe hands, and I hope will be conducted in a good spirit and with advantage to the cause of truth in the end. My only wish, at present, is to call the attention of your readers, many of whom may not have an opportunity to see the book, to those parts in which the author speaks of the "remedy" which he thinks ought to be applied to render "irresponsible societies" unnecessary, to supersede them, and thus counteract their evil tendency. Here, at least, I think he occupies strong ground; and teaches for doctrine that which cannot be gainsayed.

I hope you will indulge me by inserting in your columns the following extracts:

"We are prepared, then, to say, *that the Church of* Christ, *as a society, in its own proper organization, is the only and the very society, under the commission given by* Jesus Christ, *which he has authorized to be employed by his professed disciples for the reformation of morals and manners in the world, and for the gradual and ultimate subjection of all mankind to the laws and principles of the Bible* This alone is sufficient—is best; and any other social organization of Christians, for purely Christian purposes, is a subtraction from the moral power of this;—is a neglect or perversion of the great and holy commission;—is an impeachment of the wisdom of the Divine mind, as not having suggested or furnished an adequate law of association: and has ever been, and, as we believe, will ever be, injurious."

Again, in answer to an objection which is anticipated by the author that "this field of reformation and of missionary enterprise, at home and abroad, has been before the Church, why has she not occupied it? We have only assumed the work which the Church refused to do." He replies, "These men claim to be Christians who say this—are members of the Church, and under all the obligations of Christ's commands and commission. Are they aware that Christ has but one institution—one organized society on earth, and that is his Church?—that he has designed and commissioned this institution to take the lead in the renovation of the world?—that he has reserved the honors of these triumphs for this Society alone?—that all the zeal and all the moral power that has been thrown into these other and new organizations, so far as it is pure and good, might and ought to have been invested in the Church under her own proper forms, to give vitality and energy to her operations?—and that this diversion is casting contempt on the Divine commission? Surely, if the Church has been delinquent, she needs the exciting influence of this spirit of enterprise; and just in proportion to the diversions of moral power thrown off in these other directions, will she decline and languish, and become inefficient. Every thing of good that can be effected by those organizations could be done in the Church. It is deserting the ranks which Christ has called his people to fill; it is setting up other institutions opposed to his; it is employing means which Christ has never authorized; it is tasking human invention for novelties, in contempt of divine appointments; it is introducing a system of man's device, to the prejudice and weakening of God's commissioned agencies; it is tempting the servants of Christ by the allurements of power, and leading the hosts of God's elect into fields of political encounter, one against another, by creating a system of operations essentially political; and the end of the whole is, that it degenerates into Jesuitical manœuvring, and must necessarily bring a painful and calamitous catastrophe on the cause of Christianity."

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"To assume that the Church cannot, or will not act, for these purposes, nor move forward in this cause, is a libel on the institution; and if there be truth in it, the sooner the Church is disbanded the better. By the existence of these other societies, so far as they absorb the influence and moral power of Christians, the Church is necessarily prevented from acting in this field as a Church. Her commission is usurped and her duties transferred. If it be true that there is a spirit among Christians, who are members of the Church, to engage in these enterprises and carry them forward, it is proof that the same spirit, acting in the appropriate ranks of Christian influence, might accomplish the same objects; and even if they should be more tardy in the work, by being obliged first to rouse the Church, they would stand on legitimate and safe ground, and would be preparing the way for certain triumph, without disaster, or the hazard of defeat by adopting unwarrantable measures."

In the above extracts, as it appears to me, the author of "Protestant Jesuitism" has held up a proposition for the consideration of the Christian world, which, if it be true, lays the axe at the root of every form of association, composed of Christians, for religious purposes, except the Church of the Redeemer. If the Church is a society incorporated "by the law of Christ," and thoroughly furnished unto all good works; and was intended to be the "great reforming power for the world," then, to my mind, the question of primary importance is not, what are the tendencies of all self-constituted societies to do the work of the Church; but are they not all radically wrong, and are not the members of the Church of Christ verily guilty, "in disregarding the law of Christ, and running into multiform associations of a purely extemporaneous character, detracting from, and annihilating the appropriate influence of the Church?"

This question the author of "Protestant Jesuitism" has manfully met. I honor him for his moral courage; I sympathize with him while he is suffering under what I cannot regard in any other light than mistaken censure; and if it will afford him a moment's consolation, let him know that there is at least one beside yourself who will call him *brother*, and wish him God speed in his work and labor of love to disenthrall the mind of the Church from what I regard as one of the most dangerous snares which has been set for her by the great adversary in these latter days.

For the Churchman.

Much anxiety is felt at present among our Congregational friends in New England for the spiritual welfare of the Armenians in Asia. In some of the letters which have been received from those who have gone from thence to engage in this work, we have most interesting accounts of the personal religion, domestic habits, and love of the Bible and reverence for its contents of the members of the Armenian Church. This has led me to examine, as far as my limited means of obtaining information will permit, who these people are? and what are their religious sentiments and practices? "After the Council of Calcedon, A. D. 536, their ancestors separated from the Greek Church. The disputes which agitated the Church at that time related principally to the manner of the union of the divine and human natures in the person of our Saviour—they were not satisfied with the decision of that council on this subject. . . . . At the Persian invasion, in the beginning of the seventeenth century, many of them were obliged to become Mahomedans, but the far greater part are yet Monophysites, and have remained faithful to their old religion and worship. The Porte has constantly protected them against the attempts of the Catholics. Their doctrine differs from the orthodox chiefly in their admitting only one nature in Christ, and believing the Holy Spirit to issue from the Father alone. In their seven sacraments, (which they call *mysteries*,) there are these peculiarities, that in baptism they sprinkle thrice and dip thrice, and this is immediately followed by confirmation; that in the Lord's supper they mix no water with the wine, use leavened bread, which they distribute dipped in wine, and they allow extreme unction only to divines immediately after their death. They adore saints and their images, but do not believe in purgatory. In fasting they surpass the Greeks. Their feasts are fewer than those of the Greeks, but they celebrate them more devoutly. They worship, in Turkey, mostly in the night time; the mass is said in the ancient Armenian; the sermon is preached in the modern. Their hierarchy differs little from that of the Greeks. The Catholicos, or head of the Church, has his seat at Etschmiarim, a monastery near Erivan, the capital of the Persian Armenia, on Mount Ararat. . . . . He maintains in his residence a seminary for the education of divines. The patriarchs, bishops, and archbishops of the Armenians are invested by him, and every three years confirmed in their offices or recalled. The remainder of the clergy resemble the priests of the orthodox Church in rank and duties. The monks follow the rule of St. Basil. The *vertabets*, who live like monks, cultivate the sciences, take degrees, which may be compared with our academical honors, and are the vicars of the bishops, form a class of divines peculiar to the Armenian Church. The secular priests must be married once, but are not permitted to take a second wife. In superstition and attachment to old forms, the Armenians resemble the Greeks, but are distinguished by better morals. In general they surpass all the kindred Monophysitic sects in information, allow the people to read the Bible, study the theological, historical, and mathematical sciences; possess a respectable national literature, and at Etschmiarim have a printing office, which produces splendid copies of the Bible."

This is one of the branches of the Christian Church selected by the American Board of Foreign Missions for conversion to the true faith. It is not surprising that the members of that Church should be desirous to know more particularly what are the views, and doctrines, and morals of those who so kindly have proffered their services to enlighten their ignorance and reform their Church. We have been told that a clergyman of the Armenian Church has lately arrived in Boston: he has, doubtless, left many errors in his own Church; but what will he find among those people who have sent missionaries to convert his brethren? He will find many who call themselves Christians, and who deny the divinity of the Saviour in any sense—multitudes who deny any future punishment—whole communities who reject one sacrament of the Church as practised universally elsewhere—the other sacrament neglected by seven-tenths of the people—no regard paid to the apostolic order and government of the Church, every one doing in this respect as he thinks best. He will find sect opposed to sect—all sorts of heretical doctrines preached, and all manner of schisms countenanced and even encouraged. Methinks, on his return home, he will not urge his brethren to embrace those views of the Christian religion which have led to such results. The missionaries will be told they had better return and convert their own brethren. Here, then, we have the solemn truth strikingly brought to our view. The money which is collected for charitable and missionary objects is spent, and that to no small an amount, in sending men from a part of the world more heretical than any other, to convert those who are *comparatively* free from error. Is the same true of any of *our* foreign efforts? J.

After the publication of our article on "exclusiveness," the author of the subjoined communication (a layman, but a professional gentleman) called on us to borrow the two numbers of the Recorder that had called it forth. His remarks, on the perusal of them, which were written for our last number, are pertinent and sensible.

For the Churchman.

Mr. Editor,—Your well-timed remarks in the last number of the Churchman, in reply to the strictures of S. H. T. induced me to examine his communications in the Recorder, and I must express my surprise to find such sentiments entertained within the pale of our Church. As the terms of High and Low Church have, for some time, ceased to be used, I supposed it was because all Churchmen had adopted the common ground, "*that from the apostles' time there have been these orders of ministers in* Christ's *Church—bishops, priests, and deacons*;" and that, consequently, those Churches which have not these orders are imperfectly constituted. I supposed that the *necessity of Episcopal ordination* to a valid ministry was no longer a matter of dispute among us; that in that or the subject of external order, the Church was at unity in herself, and that none could be found, except among other denominations of Christians, who would question these claims. How much, then, was I chagrined to find one of the ministers at her altar, whose sacred duty it is to guard the Church of God, doing all in his power to degrade her from the lofty attitude in which she now stands, to lessen her influence, to place her ministrations and ordinances on the same level with those of a thousand mushroom sects of yesterday, and to stir up dissensions long since healed or forgotten. S. H. T. is very confident that "the prevalence of exclusive principles is one of the greatest obstacles to the growth and prosperity of the Church, by alienating other denominations of Christians from us" I infer, from the whole tenor of his remarks on this subject, *that he would deem it right to sacrifice principle and even essential truth* for the purpose of conciliating other denominations! a standard of ethics which I hope few Churchmen will feel disposed to adopt. I was once a Presbyterian, "after the straitest sect," and let me tell you how I became a Churchman. When the lamented Hobart, whose just and scriptural views of external order were not incompatible with the most sincere and ardent piety, published his "High Churchman Vindicated," I was very much prejudiced against what I considered intolerant and "bigoted principles;" but a desire to ascertain the ground for his opinions, advanced with all the confidence of demonstrated truth, led me to a thorough examination of the claims of episcopacy; and, after reading the ablest writers on both sides of the question, I became fully persuaded that episcopacy was of apostolic origin; that no one has a right to minister in sacred things who is not "lawfully called," that is, episcopally ordained. Now had not my views, in relation to the constitution of the Christian Church and ministry, undergone a radical change, I am certain I should never have left the Presbyterian Church; for my friends were generally members of that denomination, and all my interests connected with it. Men will not act unless a *sufficient motive* is placed before them, and the stronger that motive, the more certainly are all impeding obstacles overcome. I maintain, then, that it is owing to these very principles (call them exclusive, or what you please) that the Episcopal Church is indebted for its rapid increase and its devoted friends, and this can be clearly shown by reference to its past history, particularly in our own diocese. Beside if, as S. H. T. contends, "true piety, manifest holiness, and benevolence, flourish much more" in other denominations "where there is supposed to be no authority;" if "sinful men are in larger numbers made the people of God without a lawful ministry;" in short, if there are such advantages connected with these sects as this writer contends for, then if there are no distinctive principles to recommend the Church, no ground of divine authority on which its claims may rest, then, truly, we should not look for its rapid enlargement, and it would perhaps be difficult to account for its present flourishing condition. Indeed, I would thank S. H. T. to inform us why he lays claim to the title of *Churchman* at all? Is it because he prefers our forms of worship? or was he born such, and never made himself acquainted with our ecclesiastical polity? I know not what should keep him within the pale of episcopacy, when all his sympathies are with the Presbyterians. Notwithstanding he may modestly claim that "nine-tenths of all the additions from other denominations to the Episcopal Church have been gained by the ministry of such men" as himself, I fear that while his present attachment to the Church appears so slight, he will not be very successful in procuring further additions. The reasoning of S. H. T. on this subject is all wrong and inconclusive; because the claims of the Church are *repulsive* to some, *ergo, they are wrong*; and not only wrong, but "they place a complete barrier to the growth and extension of the Church!" In like manner, the Christian minister may say the doctrines of the Gospel are "repulsive" to men of the world, its claims are too high and holy for the natural heart ever to submit to them. To insist upon a strict compliance with the terms of Christian membership would place a complete barrier to the growth and extension of the Church, therefore it is my duty to pass them by in silence, for to urge such conditions would impede the growth of the Church! On this subject motives of policy weigh but little with me: a single grain of the firm unflinching principle of a Hobart will command more respect and influence among men of other denominations than all the arts of worldly policy ever practised by the college of Jesuits. L.

The source from which the proposed series, of which the following number is the first, proceeds, may entitle the reader to expect much edification and interest.

For the Churchman.

THE POSITION OF THE EPISCOPAL CHURCH.

NO. I.

I propose, Mr. Editor, with your approbation, and as my own engagements may allow, to offer a few papers in a series on the topic at the head of this. That the present position of the Protestant Episcopal Church of the United States is peculiarly interesting and important, I believe is felt very sensibly, and is every day getting to be more fully appreciated by all her intelligent, forecasting, conscientious, and faithful members. Nor are we alone in this opinion. Our venerable parent, the Church of England, looks upon us as a child grown up to manhood, if this masculine designation may be allowed in a figure to such a subject, a manhood developing all the attributes of a full maturity, adhering to principles which she herself reveres as sound, and displaying a model of perfection in reference to the primitive patterns which she would fain copy. The Editor of the British Magazine, a fair organ of opinion in that quarter, remarks, in a notice of Bishop White's death, as lately quoted by yourself, that "he cannot help saying how strongly he hopes, ere long, to be able to give, from time to time, a short précis of the proceedings of the Church in America. It is a subject of the deepest interest to us. *Nowhere are Church principles better understood or more faithfully carried out.* The last great resolution of the American Church—that the Church, *as a Church, and not by societies*, should be missionary, &c., is one of the many proofs of this. The English mother must take that lesson, sooner or later, from her American daughter, if she would work with God's blessing on her. In many other particulars she might look with great profit to the same source for wholesome instruction."

Certainly this is an eminent compliment in the purest sense. That it is well deserved, it does not, perhaps, become us to say. The extract is proof, that such is the opinion entertained of us by the most discerning of the English Church; and if there be any good grounds for it, it moreover proves that our position is not only important to our own country but to the world. In a just filial respect we have been accustomed to regard the Church of England—apart from her adventitious appendages as an establishment in connexion with the state—as the purest model of the primitive apostolic constitution. And, behold! the time has come, when, as the result of a position more favorable for the development of primitive forms, our mother turns her astonished eye upon her daughter, and in all frankness and candor pronounces us a more perfect pattern. At least such is the recorded opinion of her highest authorities, an opinion enforced by the announcement and consideration of facts in our history. We are all but surprised ourselves at this, as an unexpected discovery. We are amazed at that Providence—God grant we fail not to be grateful for it—which has conducted us hitherto; which, in the earlier periods of our history, carried us safely through the tempestuous seas of intolerance in the northen and eastern States; which has enabled the more southern part of our Zion to rise from the shock and devastations of the American Revolution;* which has ultimately placed our denomination on a footing of equal civil privileges with others far more numerous, and in many respects far more influential, than ourselves; which has gradually subdued before us deeply rooted and extensively prevalent prejudices, which were once formidable to encounter; and which has finally given us all that favor in the eyes of the people of this land which we could reasonably desire. For these deliverances and for this prosperity, we are bound to be thankful, and I trust we are so.

The trials through which the Episcopal Church of the United States has passed, have operated for her purification and general improvement. She has had to struggle with many difficulties and with powerful opponents; but she has triumphed over them all. She has lengthened her cords and strengthened her stakes, and is at this moment in a career of great, and for her, of unexampled prosperity. Her position at this moment is one of deep interest, and of momentous importance. Leighton.

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* It will not be understood that we hold the Revolution in fault, but only, that, as an indirect cause and concomitant, the breaking down of the Establishment brought disorganization and temporary paralysis over the Church itself.

For the Churchman.

Mr. Editor,—I am too unimportant a being to court the controversy on Nonepiscopal baptism which "Finis" waives; but as he has done you the honor to approve of your late article on "Exclusiveness," I should like to ask him, whether he thinks that article would have been equally satisfactory, if it had not recognised the doctrine which he disapproves? True, this consideration is of no weight in itself, but in connexion with the arguments brought by one who is to "Finis" as the *beginning* to the *end*, it may prove of as much importance as does sometimes your humble servant, Cipher.

For the Churchman.

Mr. Editor,—Your correspondent "Finis" is "not anxious to have any controversy" on the question of the validity or invalidity of lay baptism; he wishes to "*leave well alone*;" and thinks "the public mind is fast getting right on this subject," that is, is rapidly coming to the conclusion that it is *not* valid. May I be allowed, very respectfully, to ask him a few questions?

If the public mind is fast getting to be what he deems right concerning lay baptism, it is, of course, concerning episcopacy: is he indifferent then to controversy on the latter subject? If not, why is he indifferent in the one case, and not so in the other?

By the adage "leave *well* alone," does he mean that his opinion is spreading without [public] controversy? If so, by what means does it spread? Excluding force, there are but three methods of extending a creed or tenet, namely, public controversy, discussion, more or less private, and influence.

What evidence has he that "the *public* mind" is more set against the validity of lay baptism than it was formerly? That some *individuals*, both clerical and lay, have been rebaptized within a few years, is pretty well known; but do these cases bear a much greater proportion to our present numbers, than those formerly occurring did to the comparative smallness of our denomination? if not, there is little proof that "the public mind" is changing, and none that it is changing "fast."

What evidence has he that "the *public* mind" takes any interest in the question? And will "the *public* mind" ever take much interest in it without a public controversy? To this day, from as early a period as furnishes any evidence on the subject, the Christian public has, expressly or tacitly, allowed the validity of lay baptism; and that its judgment will be reversed without a full debate, openly spread, and extensively perused, I cannot believe. Should there be such a debate, I think "the public mind" will sustain its past opinion, the only one that has ever been general.

Initium.

THE CHURCHMAN.

SATURDAY, JANUARY 21, 1837.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Our Present Prospect.—One further article on the subject of "Irresponsible Societies," to which we are pledged in our last, but which we have found it convenient to defer for this week, is all which, from present appearances, we shall feel called upon to write on the subjects which have for some time past engrossed so large a portion of our columns. And now that the storm is over, we are inclined to pause a moment and survey the ground.

At the time "Protestant Jesuitism" first made its appearance, our opinions respecting the Temperance Society had been often expressed, and were well known to our readers. In perusing that book we were equally surprised and gratified at the coincidence of the views which it contained with those which we had from time to time avowed. The book, however, had one distinguishing feature, which did not characterize any thing that we had then written on the subject. We had regarded the Temperance Society in its *individual* aspect, while the author of Protestant Jesuitism viewed it, so to speak, in its *generic* aspect: we had fixed our attention on the Temperance Society alone; he, with a much better acquaintance with the whole business of societies, as at present conducted, than our habits of life have enabled us to possess, brought into view the whole *genus* of those institutions, which, for the last twenty years, have exercised so important an influence on the structure of society, and on the moral and religious character of our country. That the reasoning which we had ourselves applied to the Temperance Society should meet our approbation, when applied to other societies of a similar structure, was no more than was naturally to be expected. Approving of the book, as we did, it was with us a matter of course to say that we approved it. The author of that work had dealt in general terms, and very cautiously abstained from naming the particular societies, other than the Temperance, to which his reasoning applied. This prudent design, we fear, we have, in a great measure, defeated; for, having regard only to the drift of his remarks, we stated that the American Bible Society, the Tract, Sunday School, &c., &c., all came within the sweep of his principles. Now, we seriously declare that we made this statement with as much coolness and simplicity of intention, and as much unconsciousness of giving offence, as if we had announced the result of an algebraical process to which we had arrived with the patient labor of a mathematician. But no sooner were the words uttered, than the Editor found he had put his foot in a hornet's nest: for he was at once assailed with such an array of sharp tongues and dull pens, as threatened for a time to sting him to death. This set him to thinking the more earnestly; and the result of his cogitations was, that if the principles which he had espoused were right, the importance of their promulgation was just in proportion to the intensity of the opposition. And accordingly he used his best efforts to explain and defend the principles, the expression of which had, in some quarters, given such bitter offence.

Religious men, from the great importance of the theme which most deeply absorbs their affections, are uncommonly sensitive. There are a certain class of such men, however, to be found in every denomination, and who may be termed religionists, that are morbidly sensitive. They are apt unconsciously to overrate their own importance, and underrate that of their Maker. They talk of liberality as the tenants of an ant-hill may be supposed to talk of the universe: and if a stone falls upon the tiny hillock on which they swarm, they are sure the world has come to an end. That such persons should think that religion and all the interests of the souls of men are identified with the associations which we have lately been so unfortunate as to disturb, is natural: that they are so numerous as to constitute the bulk of the religious world may well be true: that the more important of them should take personal offence, and plant their stings in the foot which rudely intrudes on their premises, is to be expected. There is one consolation, however, which their religion ought to inspire, and of which, as it appears to us, they needlessly deprive themselves: it is, that the Christian faith is in the hands of God, and is intended not only for them, but for all mankind, of every grade of rank and capacity. If views are advanced by their brethren which they think to be erroneous, let them at least have faith enough to believe that God will, in some way, overrule them for the more effectual establishment of his truth. Let them also remember that the Gospel of Jesus Christ is not confined exclusively to the automata of the religious world, nor to those who pull the wires of its machinery, but extends its benefits to men of all classes of society and all varieties of intellectual endowment: and that consequently a man may be a Christian scholar without repeating his piety by rote, and a Christian gentleman without being either a solemn precisian or an impersonation of genteel bigotry.

The utter absence of all argument among those who have assailed us for our review of "Protestant Jesuitism," and the tenacity with which the vulgar notion has stuck to them, that in opposing the Societies we were also opposing the objects which they are intended to promote, have convinced us that the approval or disapproval of this book depends more on the tastes and intellectual structure of those who read it than on the merits of the question at issue; and have therefore seemed to us to authorize the above remarks. As Churchmen, it is some comfort to us to know that the soreness of which we have spoken has been chiefly manifested in the only paper in the Church which is published without the sanction of its bishop, and in known opposition to his avowed principles: for as in the body, the weakest spot first shows disease, so the ill humors which we have unfortunately excited have flowed together from the adjacent parts, come to a head, and broken out in the Episcopal Recorder. The movement in this quarter has been ludicrous. Our assailants have fled from "Protestant Jesuitism" to "exclusiveness," and from "exclusiveness" to "intolerance," from which last position their own specific gravity is just enough without any further impulse from us to ensure their fall into ———. There we leave them.

That the institutions of the Church and the soundest principles of religion have, under the Divine blessing, been strengthened and promoted by the discussions, we believe: and our own judgment is fortified by the opinions of those whose approbation, next to that of our Maker, we feel most desirous to secure. The many who have stood by us, and given us their decided support in what has been somewhat of a crisis in the history of our journal, deserve, and will ever receive, our warmest thanks. Those who have opposed us we like the better for the zeal they have manifested: which, though not as we think according to knowledge, yet proves at least the sincerity and earnestness of their faith. The amiable portion of our readers, who like the principles we have advocated, but dislike the controversy which maintains them, have also our best wishes in their enjoyment of the blessings which others procure or defend.

It is gratifying to state that the discussion referred to has acted most favorably on our subscription list. In the first place, it has sifted it, the disaffected having dropped off, and the better friends of the Church having come in their room. In the next place, it has much increased it, the number of new subscribers greatly preponderating over those who have withdrawn their subscription. It should be added, that all the new subscriptions have been voluntarily given.

By what we have said we do not mean to interdict ourselves or our correspondents from reverting to the present subject, should occasion demand. We only mean to say that, from the present prospect there is no further occasion for giving this and its kindred topics the particular prominence which they have recently possessed: and as the above were remarks which we wished to offer at some time, we have thought the present as suitable as any. We have only to add, that should the "sequel" of "Protestant Jesuitism" ever appear, we hope the Society folks will suffer us to review it without being either alarmed or angry.

Puritanism.—In regard to our article on "Exclusiveness," S. H. T. remarks, in the last Recorder, "I have nothing to say in the shape of reply." No doubt this is true, and we are glad the writer has the grace to confess it. The Editor of the Recorder, referring to S. H. T., says, "With the correctness of his opinions we are not now concerned," and accordingly says not a word to sustain them. Where, then, is the charge of "exclusiveness," and "exclusive principles?" Blown to the winds: not a particle of it is left: not a word, not a syllable is written to sustain it.

But is the charge withdrawn? Have its authors thanked us for refuting it, and thus enabling them to have a better opinion of the principles of their brethren? On the contrary, like a fractious child that has been whipped for faults which it is too sulky to confess, they scream out, We *will* do as we please: you won't give us the 'right of discussion:' you won't 'allow a latitude of opinion:' 'where is our toleration?' Oh, Sir, you are so 'intolerant, *intolerant*, INTOLERANT!' 'I mourn over your spirit:' Oh! it's a 'shame, shame:' it's 'an outrage on charity, decency, and truth!'*

'Bating the comparison, there is no exaggeration in this statement. The timorous Editor vapors about the right of discussion, and discusses nothing; tries hard, by the help of italics, to say something emphatic, and then stops to repel the charge, which he, of all men, has least reason to fear, of "speaking too strongly;" claims the privilege of "toleration," which nobody ever denied him: quotes from us a sentence which any mind, competent to analyze it, would have seen to be mere and very truth, and without offering a syllable to disprove it, cries out, "Shame, shame!" abandons the charge of "exclusiveness," which he is neither able to sustain, nor ignenuous enough to retract, and rings the new charge of "intolerance," in a rhapsody, which, (including a grave episode to prove by dates and genealogies that S. H. T. is *not* a

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* For the above quotations, see Episcopal Recorder of last week. If any thing can add to the ludicrous effect of this piteous puling, it is the fact, that the "intolerant" being to whom it is addressed was alluded to by the Editor of the Recorder, in the same number which contained the attack of S. H. T. as one whom "*circumstances* had rendered powerful."

"mushroom Episcopalian") would do credit to a field-preacher west of the Alleghanies.

If we have spoken lightly of this matter, it is not because we have felt lightly, but because the evil is one that allows of no serious remedy. From the bottom of our heart—and we appeal to the Searcher of all hearts for the truth of what we say—we are grieved, we are mortified, to behold those who should act under a sense of the highest responsibilities that can be laid on men, on Christians, and on ministers of the Gospel, at a time when the state of society, the peace of the Church, and the interests of our blessed religion, call for the dispassionate and discriminating discussion of PRINCIPLES, thus given up to the spirit of egregious silliness and factious insolence.* What matters it whether the Editor of the Churchman is tolerant or intolerant, or whether his language is harsh and sarcastic, or soft and timid? But if it be true, that many of the best and purest men in the Church hold principles which impede the growth of the Church, and repress the spirit of evangelical piety, we ought to be told what these principles are; and not, when by solid arguments we have repelled and refuted the charge of guilt in which they are said to involve us, have the odium still thrown upon us while our arguments are utterly unheeded. The truth is, and the assertion, if erroneous, can be easily disproved, that there is not one principle, either of church polity or doctrinal religion, on which the Church is divided, and yet there are men among us who will find occasion of quarrel. Why? Because they are infected with the distinctive leaven—distinctive principle they have none—of Puritanism, and are thus impelled by a vague and restless spirit, the nature and operations of which they are incompetent to analyze and understand, to imitate those old disturbers of the peace, who, in the language of the impartial Burnet, were "active in their parishes, but factious, and insolent, and spiteful against all who differed from them." We have given great offence to the Editor of the Recorder by calling the body of which his paper is the organ, a *clique*. But what better is it? It certainly does not comprehend the great majority of moderate men, who, though they may, for awhile, differ from us, in regard to the nature and tendency of irresponsible societies, are yet so far from sympathizing in the bigoted and puritanical spirit which prompted the charge of "exclusiveness" against the distinctive principles of the Church, that they are ready to advise us, in the words of the pious martyrologist, Fox, "to look well after that sort of men; for, under a pretence of greater purity, they will never give over till they have brought men under a Jewish slavery."

We threw out the germ of this idea before, when we said that the only distinctive feature of the faction was a sympathy with other religious bodies around us, and "a loose and feeble attachment to the peculiarities of the Church." The Editor of the Recorder attempts in one column of his paper to shield his correspondent from this imputation by referring to his parish and ministry, while his correspondent himself appears in ludicrous contrast in another column, lamenting that these "exclusive principles" "*inculcate an opposition to laymen leading in the devotions of any of our religious meetings.*" Couple this with the fact that the Editor and his correspondent neither oppose† the *principles* which we have expressed in the article on "exclusiveness," nor attempt to show that they are an abandonment of the ground occupied by Bishop Hobart, and it is plain that we are perfectly authorized to assert, that the only distinctive feature discernible in the timid Editor and his bigoted correspondent is, a mere leaven of Puritanism, a mere factious and querulous spirit, a restless disposition to irregularity and disorder, a vague sympathy with the feelings of other religious bodies in their opposition to the Church, and a desire—perhaps but imperfectly developed—to re-enact the wild "new measures," which have been tried, condemned, and abandoned by other denominations; and so, under the mask of "vital piety," open the door to fanaticism.

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* What else than "factious insolence" could have prompted the untrue and calumnious charge which was brought by the writer in the Recorder against his numerous brethren in the ministry, most, if not all, of his official superiors, and others of the same grade, whose memories are dear to the Church? And after having preferred a charge which they were bound, by their character for intelligence, fairness, and piety, either to substantiate or retract, what else than "egregious silliness" could induce its authors to let the *arguments* brought in reply to their charge remain *wholly unnoticed*: the one confessing that he had "nothing to say in reply," and the other having no other resort than to write a homily on "intolerance?" Whatever, then, some of his readers may think of the above and similar expressions, the Editor is willing to stand by them. He would condemn as much as any man severity without truth, and ridicule without argument: but when strong language is strictly reconcilable with truth, and ridicule is only used in subserviency to reason, he knows no law, either human or divine, to restrain their expression; nor is he prepared to allow himself obnoxious to any censure which does not prove expressions that are strong to be untrue, and those which are light or sarcastic to be also unjust.

Since he has touched on this topic, the Editor is induced to go a step further than he contemplated, and solicit attention to the passage in his article on "Exclusiveness," which has given the greatest offence. The writer in the Recorder had asserted, that we charged other religious bodies with "*the guilt of voluntary separation and schism.*" In commenting on this assertion, the Editor of the Churchman showed that we did not charge other religious bodies either with *separation*, with *voluntary* schism, or with the *guilt* of schism; and that thus the assertion was erroneous in three particulars: and he added, that the simple truth was, that we charge other religious bodies with being *in a state of schism*. Then came the offensive passage:—

> "Thus, the writer in the Recorder makes three misstatements, and, after all, misses the truth, which he probably had in his mind, but which, either the dulness of his intellect rendered him unable to enunciate, or the wickedness of his heart induced him unconsciously to bury in a cloud of obloquy."

On this sentence the Editor of the Recorder exclaims, "*Proh pudor!* Shame, shame, on such an outrage on charity, decency, and truth!" But let the sentence be rigidly scrutinized. In the first place, the errors are called "misstatements," the mildest of several synonymous words, such as "untruths," "slanders," "calumnies," "falsehoods," &c. It is also evident that the writer had a truth in his mind, which he had failed to express, and in the place of which he had given a very offensive sentence, which was untrue in three particulars. Now, how was this failure to be explained otherwise than by ascribing it, either to an unsound head, or an unsound heart? The Editor, accordingly, gave the writer his choice of these alternatives, but yet in such a way as carefully to save him from the imputation of *intentional* wrong; for the passage reads, "Or the wickedness of his heart induced him *unconsciously* to bury in a cloud of obloquy." Where, then, is the injustice of the sentence? It is evident that the Editor of the Recorder has been scared by the word "*wickedness*," and so condemns the sentence, without weighing its import. But where is the objection to this word when so used as to save the individual of whom it is predicated from *conscious* guilt? Does not the Editor of the Recorder believe in original depravity? The only possible reply which can be made is, that the writer in the Recorder did not have in his mind the particular truth ascribed to him, and did not mean to express it. But the faulted sentence is also guarded on this point; for it reads, "And after all misses the truth, which he *probably* had in his mind;" and if the reader chooses to think he did not have it in his mind, then the censure goes for nothing. Where, then, we ask again, is the injustice of the sentence? For his own part, the Editor must confess, that the only fault which he sees in the sentence is, that, instead of leaving "S. H. T." to choose either horn of the dilemma, it ought fairly to have lodged him on both. He begs pardon, however, for obtruding so insignificant a matter on the attention of his readers.

† The silence of these gentlemen cannot be ascribed to their reluctance for controversy, for the present controversy is wholly of their originating, and the leading editorial article in the Recorder of the 7th instant, is written in justification of controversy on suitable occasions, and of the propriety of resorting to it at the present crisis.

QUARTERLY REVIEW.—We take great pleasure in laying before our readers the following prospectus of a contemplated Review, of which the Rev. C. S. Henry, of Bristol College, is to be the editor. The want of such a work, and the advantage which will accrue to the Church from having a QUARTERLY which will be a faithful index and able champion of her distinctive principles, will be readily admitted. Subjects are continually occurring which deserve a more extended discussion than can be given in the columns of a weekly paper; and books are constantly issuing from the press which require to be largely and faithfully reviewed, in order to secure the good, and avert the evil influence with which they are fraught to the members of our Church. Almost all the religious denominations of our country have felt the necessity, and experienced the benefit of a similar organ, and we are glad that the time has at length arrived when Episcopalians will no longer be destitute. With entire confidence in the editor, and under the distinct and full impression that the proposed Review will be true to the terms of the prospectus, and maintain "the PRINCIPLES of the Protestant Episcopal Church, as they are held in the unity of the Church, in a free and uncompromising, yet liberal, candid, and conciliating spirit," we commend the enterprise to the confidence and patronage of our readers. Never, surely, was there a time when these principles needed to be more frankly avowed, intelligently explained, and manfully defended; and we, therefore, hail, with joy, the approach of an auxiliary, whose bearing, as seen at a distance, indicates equal prowess and fidelity.

The first number will be published in March next, and it is desirable that the names of subscribers should be forwarded as soon as possible to the publishers.

Prospectus of the New York Review and Quarterly Church Journal.

"The plan of this publication embraces extended reviews of important works, and discussions of important subjects in every department of literature and thinking, similar in form and manner to those which make up the contents of Quarterly Reviews generally.

It proposes, also, a brief *analytical* survey of the literary productions of every current quarter, with short *critical* indications of their character and value in their respective departments.

It embraces, likewise, a register of the most important events and acts in the literary and religious world, particularly in reference to the state and progress of the Church.

The object of the whole work is to exhibit, as far as possible, every thing most important to a just estimate of the character of the times, and of the intellectual and moral movement of society: to promote the interests of good literature, sound thinking, religion, and Christian order. In its general tone and spirit, it will be conformed to the principles of the Protestant Episcopal Church. The conviction of the truth and importance of these principles as they are held in the unity of the Church, maintained in a free and uncompromising, yet liberal, candid, and conciliating spirit, will constitute the unity of the work.

Arrangements have been made to secure the aid of the best writers throughout the country; and no pains or expense will be spared to make this publication a work of the highest character.

Terms.—The work will contain an average of 250 pages to each number, and will be furnished to subscribers at five dollars a year, payable on delivery of the first number. Any person becoming responsible for *six* copies, shall receive the seventh copy gratis.

All communications on the business concerns of the Review, to be addressed to the publisher, George W. Holley, No 8 Astor's Building, New York. Other communications to be addressed to the Editor, care of George W. Holley."

DR. TYNG AND THE TEMPERANCE SOCIETY.—Immediately on the receipt of Dr. Tyng's letter, which was published in our last, we wrote to the clergyman on whose authority we had made our previous statement; and, after giving him the substance of Dr. Tyng's letter, suggested to him the propriety, either of fortifying the statement which he had authorized, or retracting it, under his proper signature. We have since received a reply to our letter; but, before we publish it, we beg leave to submit an extract from the former letter of our correspondent, which formed the ground of our original statement.

"I cannot forbear to communicate a fact having an immediate bearing on your controversy with the writer in the 'Recorder,' signing himself 'S. H. T.' This I take to be, for I believe it is well known, the Rev. Dr. Stephen H. Tyng. In a paragraph in the last 'Churchman,' headed 'Protestant Infallibility,' you quote this 'S. H. T.,' as complaining of the refusal of certain diocesan conventions to patronise the Temperance Society. With what consistency he penned that complaint, you can judge, when I state, that, in the Convention of this Diocese, in 1833, a resolution being offered by the Rev. John Reynolds, that the Convention patronise and recommend to the several congregations in the Diocese to patronize the Temperance Society, it was most strenuously *opposed* by the Rev. Dr. Tyng, in a long and eloquent speech; in which he took the broad ground, that the introduction of such a proposition was calculated to disturb the harmony of our proceedings, and that the Convention had no business with it; the Society being purely a voluntary association, of a secular, rather than of an ecclesiastical character. The fact of his speaking against this resolution of Mr. Reynolds, and deprecating its introduction into the Convention, and voting against its adoption, is known to every member of that Convention. And I think it ought to be published, as evidence of the inconsistency of his complaint against our ecclesiastical convention, for refusing to entertain the subject, which now appears to be, in his estimation, the greatest and most important of all subjects."

This extract asserts the fact of Dr. Tyng's having opposed the resolution of Mr. Reynolds, on the ground of the Temperance Society being a voluntary association, of a secular, rather than an ecclesiastical character, and one with which the Convention had no business. It throws, also, on Dr. Tyng the charge of inconsistency. The charge of inconsistency we were careful not to repeat, aware that some explanation of the apparent inconsistency might be given. We merely repeated the *alleged facts* in regard to the speech, assured that we should be safe, provided these facts were substantiated. Accordingly, on the receipt of Dr. Tyng's letter, we wrote to our correspondent to exonerate us, by assuming himself the responsibility of these facts. Our correspondent, in reply, declines appearing under his proper signature, but permits us to publish the following extract from his letter:—

"Dr. Tyng, you inform me, has addressed a letter to you, under his own signature, (which will appear in the Churchman of the 14th instant,) in which he says, 'that he merely opposed the resolution of Mr. Reynolds,' (touching the approval of the temperance cause by the Convention of Pennsylvania, in 1833,) 'on the ground of its being likely, if introduced, to disturb the harmony of the Convention; and that he fortifies his assertion by a letter from Redmond Conyngham, Esq., of Lancaster, who says that the "Churchman" was inaccurate in asserting more than this.' I well recollect, that this was *one* of the reasons assigned by Dr. Tyng for his opposition to the measure in question, and I think I mentioned this, with others, in my former letter. But it was not the only, nor the principal reason, and in this opinion a friend near me, who heard the eloquent address of the reverend gentleman, concurs. The reasons assigned, in addition to the above, were—such was, and such is, still my impression—*substantially* these: that we came together to transact business purely ecclesiastical—that the temperance cause was a matter foreign to the purpose for which we were convened; and as such, a subject with which the Convention had, or ought to have nothing to do. From this I very naturally inferred, that the reverend gentleman regarded the temperance cause as more properly a secular than an ecclesiastical concern, and an object to be managed and promoted by voluntary associations, and not by the Church, as embodied in the Convention. In the lapse of three years, it would be difficult to remember words, and I did not pretend to give you his precise language; but these were substantially the ideas which he conveyed to my mind. And they met my decided approval, and served to strengthen and confirm my previous objection to the resolution, based on similar reasons. If I have misrepresented the reverend gentleman, it has been unintentional; and I sincerely regret the offence. But I cannot think that I have; and I feel confident that his own recollection will confirm my statement. His address, which breathed throughout a truly Christian spirit, made a strong impression on my mind. With many others, I gave him great credit for his moral courage, in preferring the welfare of the Church, and the maintenance of sound principles, to any little personal popularity; and in risking almost certain denunciation, as the apparent enemy of a cause of which he was elsewhere the known and zealous advocate. With the recollection of these circumstances, I was much surprised to find an article, under his supposed signature, in the 'Recorder,' complaining of certain diocesan conventions, for refusing to legislate on a matter, the introduction of which into his own diocesan Convention he had been conspicuous in opposing. This *fact* I thought the public ought to know, that they might properly appreciate the value of his present opinions on the subject. And this *fact*, which I presume he does not deny, was the principal object which I had in view in writing to you. One who wrote so dogmatically on the vexed question of 'temperance measures,' and brought such heavy complaints against certain ecclesiastical bodies in the Church of which he is a minister, it appeared to me, ought to have a foundation of *consistency*, at least, on which to stand, and blow his loud-sounding trumpet. And knowing that, on the occasion referred to, not more than three years ago, he was accessary to, nay, instrumental in inducing the very course which he now condemns, I deemed it proper to avail myself of the medium of your paper, should you deem the matter of sufficient importance, to make known the fact.

"P. S. There was an inaccuracy in my statement respecting the vote. On subsequent reflection, I am of the opinion that no vote was taken, but that the mover withdrew the resolution; and in this I am confirmed by finding, on examination, no record of the proceeding in the journal"

We have only to say, in few words, that the explanation of our correspondent is, in our judgment, wholly unsatisfactory, and fails not only to sustain his own allegation of Dr. Tyng's inconsistency, which we cautiously avoided, but even the facts in relation to the speech, on which we ventured to rely. We say this with no unkind feelings to our correspondent—whom we thank for his good intentions of assistance—but merely as an act of justice in a case in which every honest mind ought, without regard to friend or foe, to be governed by the maxim

Tros Tyriusve mihi nullo discrimine agetur.

We have, therefore, merely to tender ourselves to Dr. Tyng the apology which should have come from our correspondent, and to express, as we hereby do, our sincere regret, that we have been led, by inaccurate information, to place him, *in regard to the Temperance Society*, in an attitude which he did not deserve. From the statement given by himself and Mr. Conyngham, and from the unsatisfactory explanation of our correspondent, we are satisfied that there has been no inconsistency on Dr. Tyng's part, in relation to the said Society, nor any reasonable foundation for the charge.

CHURCH AT JOHNSTOWN.—Our friends, we are confident, will feel it no tax on their liberality to have their sympathies enlisted and their donations solicited in behalf of an object of much greater interest than most others of the same kind which are generally brought before them. They cannot have forgotten the melancholy conflagration at Johnstown, nor the severe loss which, in consequence of it, was felt by their brethren in the Church. Independently of the deprivation, and of the general prostration which prevented the citizens from repairing it, the church, from its antiquity, its history, and appendages, possessed many associations of peculiar interest for the Christian and the patriot. We need not advert to these more particularly, as they are generally well known, and are partly specified in the subjoined documents, but we may say that not the least interesting is the fact that the remains of Sir William Johnston are interred within the area of the old church. The applicants for relief may present their petition with the stronger assurance of success from the fact of their former edifice having been insured. Men who have taken care of themselves, when they are overtaken by a calamity which no human power can avert, deserve the more to be aided by their brethren. But we need say no more, since our Bishop, whose name is, and ought to be, a sufficient warrant to his people for the excellence of any object to which it is given, has permitted Mr. Ransom, the worthy rector of the distressed church, to lay before the public the following strong recommendation of his cause:—

"I deem it my duty to commend to the very particular notice of Episcopalians the case of their brethren at Johnstown;—their fine old stone church, erected several years before the Revolution, having been recently destroyed by fire. It had but lately been thoroughly repaired and refitted at a great expense, which amount yet remains unliquidated. The fire which consumed it laid waste a large and important portion of the village,—a similar disastrous circumstance having occurred about two years before. On this account they are able to do but little for themselves, and can rebuild only by aid from their friends. The very creditable precaution, in keeping their church insured, will, I trust, be regarded as strongly showing their claim for such aid. The loss is peculiarly severe at this time, as the parish, after long destitution of stated ministerial services, has just been made happy by the institution of a rector whose services were highly acceptable and useful, and were extending their favorable influences over the neighboring country. It is an important point for our Church, there being none other within nearly thirty miles, except one now building about eleven miles off. The congregation is much incommoded and injured by the want of a comfortable place of worship. Sympathy then for them, as well as the interests of the Church, require that they be enabled to commence at the earliest possible period the rebuilding of their house of prayer.

(Signed) BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, Jan. 14th, 1837."

The reader may also be pleased to see the facts in the case as briefly set forth in the memorial.

The Memorial of the Rector, Wardens, and Vestrymen of St. John's Church, Johnstown, Montgomery county,

"*Respectfully represents*, That on the morning of the 26th of November last, St. John's Church, with its bell and organ, was consumed by fire;—that said church was a substantial stone building, erected by the late Sir William Johnston previously to the Revolution, and was a fine specimen of Roman architecture; that the interior of said church, with a vestry-room, &c., a beautiful Gothic screen in the rear of the pulpit, was rebuilt and finished in the year 1832, at an expense, inclusive of a new roof, &c., of about $1550, to which amount said church is still in debt; and that said church has no funds which *can* be appropriated to rebuilding, except the sum of $5000, the amount for which the said Church, with its bell and organ, was insured.

"This memorial further represents, that your memorialists being anxious to rebuild said church in its original substantial and beautiful state, have caused estimates to be made of the expense of such a work, and find that the sum which would be required for it is at least $8000; that your memorialists have made an appeal to the congregation for aid, which appeal, although it has been responded to with that zeal which is ever ready to make serious sacrifices for the house of GOD, yet, on account of the heavy losses sustained by the recent fire, (which has destroyed the fairest portion of our village,) together with the equally serious losses sustained by the great fire in this place in the year 1834, much has not been done by them, nor indeed, could have been expected, as the congregation is but small, and for the most part in very moderate circumstances; that your memorialists are happy in being able to state, however, that all have evinced a desire to do something, according to their several abilities, and that the amount of their united contributions is ascertained to be $500; and that as with so serious a want of funds it will be impossible to rebuild the church in any thing like its original state, unless help can be obtained and the deficiency made up; your memorialists, therefore, have been induced to make this appeal to the sympathy and benevolence of their Episcopal brethren abroad; and while they most earnestly beseech them to stretch forth the assisting hand, they feel confident, from their accustomed liberality, that their appeal will not be in vain.'

MISTAKE.—By a mistake, the article promised last week, from Bishop Hall, has been made to give place to another which has been before, though some time since, inserted in our paper.

RESULTS OF EXPERIENCE.—The article on our last page respecting protracted meetings, is valuable from the maxim of our brother of the Missionary, *Experto crede Roberto;* who well turns it, *Trust Thomas, who has tried it.*

UNFAIR AND INJURIOUS.—A correspondent complains, that a document lately received from a source which shall be nameless, contained a letter enclosed. This evasion of post-office laws is wrong in itself, and exposes those on whom it is practised to much inconvenience and mortification.

POETRY.—Our readers are favored this week with two original effusions adapted to the ecclesiastical season. That on our last page should have appeared last week. Such contributors will ever receive our thanks.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Septuagesima Sunday, January 22, St. Thomas' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Accident to Bishop Ives.—We very much regret to learn that a serious accident happened, on the 5th instant, to the Right Rev. Bishop Ives. The Raleigh Register states, that, in leaving that city for Fayetteville, in a carriage drawn by two spirited horses, they took fright, just beyond the Government House, sprang off a very high bank, upset the vehicle, and made a complete wreck of it. The Bishop and his driver were both thrown out: the former had his shoulder dislocated, and was otherwise a good deal bruised; the latter escaped unhurt.

Southern Churchman.

From the British Magazine.

Consecration of Amberley College.—This ceremony took place on the 5th September, and excited the greatest interest in the surrounding neighborhood. The Lord Bishop of the diocese was received at the entrance gates by David Ricardo, Esq., and upward of fifty of the clergy of the diocese. The interior arrangements are good, being calculated for 700 persons, exclusive of any galleries, which may be hereafter erected. The length of the interior is 82 feet, its breadth 45 feet, and the height 30 feet. The school-rooms are situated under the church, and are both large and airy, being 45 feet by 40 feet, and 13 feet high. We should not forget to mention that Mr. Ricardo has not only built the church, with the school-rooms, but, to make his noble act of liberality complete, has erected a commodious parsonage-house for the incumbent.—*Gloucester Chronicle.*

The consecration of the Rev. Dr. Otter, as Bishop of Chichester, took place on Sunday morning, Oct. 2, in the private chapel of the Archbishop of Canterbury, at Lambeth Palace. The Archbishop was attended by the Bishops of London and Rochester, Dr. Daubeny, Dr. Haggard, and several others connected with the Arches' Court of Canterbury. The Rev. Mr. Rose read prayers, and the sermon was preached by the Rev. Mr. Le Bas.

NOTICE.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A SPECIAL meeting of the Board of Managers will be held on Tuesday evening next, the 24th instant, at the basement of Christ Church, Anthony-street, at seven o'clock.

"The Board consists of the officers, all clergymen having charge of Sunday schools in connexion with the Society, all superintendents of such schools, and two delegates from each school—to be reported at the first meeting of the Board, each year."

Attendance is respectfully requested without further notice. THERON WILBER, *Secretary.*

January 18, 1837.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.—

1836. *Missionary Disposable Fund.*

Dec. 27. Received from a parishioner of Ascension Church, New York, $10 00—A friend to the Socitey, 2 00.

The above received by the hands of the Rev. M. Eastburn, D. D.

Dec. 27. Received from the Missionary Society of St. Paul's Church, Allen's Hill, Ontario county, by the Rev. George H. Norton, 5 00.

Dec. 29. Received a contribution from Trinity Church, Geneva, per the Rev. Pierre P. Irving, 85 00.

Dec. 31. Received from a lady of the congregation of St. Bartholomew's Church, to be added to the collection made in said church, 5 00—Mr. Pope Catlin, pledged at St. Thomas' Church, 5 00.

1837.

Jan. 3. Received from the Education and Missionary Society of St. Luke's Church, New York, 250 00—also, to be reserved for the travelling agent of the Board till appointed, in redemption of a pledge given in behalf of St. Luke's Church, 50 00.

The above received by the hands of the Rev. John Murray Forbes.

Jan. 3. Received from a friend to the missionary cause, inclosed in a note to James Swords, Esq., 5 00.

Jan. 4. Received from David Hadden, Esq., in redemption of his pledge made in St. Thomas' Church, 30 00—Dr. Samuel W. Moore, 10 00.

Jan 5. Received from Rev. Joseph Howland Coit, by hands of the Rev. Dr. Anthon, 10 00—Collection made in —— Church, Lewiston, Niagara county, per Rev. Rufus Murray, 18 00.

Jan. 6. Received from collection made in Christ Church, Sherburne, Chenango county, per Rev. L. A. Barrows, 11 25.

Jan. 10. Received from Amos Palmer, Esq., of Butternuts, Otsego county, 5 00.

Jan. 12. Received collection made in Christ Church, Hudson, on Christmas-day, by the hands of the Rev. Isaac Pardee, 47 50—D. S. Kimball, Esq., Sacket's Harbor, 3 00—Miss Rogers, per Rev. J. Sherwood, 1 00—Henry Cary, Esq., 100 00—Robert Dyson, 100 00—Samuel Ward, 100 00—John P. Stagg, 100 00—D. A. Cushman, 50 00—Robert L. Patterson, 25 00—John Delafield, 25 00—Archibald Gracie, 25 00—Abel T. Anderson, 25 00. Total, $550 00.

The above received by the hands of John P. Stagg, Esq, in redemption of his pledge made at the meeting in St. Thomas' Church.

Jan. 14. Received from collection made in Christ Church Fayetteville, Chenango county, per the Rev. Seth S. Rogers, 5 00. Total, $1107 75.

1837. *Education Disposable Fund.*

Jan. 3. Received from the Female Education and Missionary Society of St. Luke's Church, New York, by the hands of the Rev. John Murray Forbes, 250 00.

BEJAMIN H. BROWN, *Treasurer.*

January 16, 1837.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 21st of December ultimo.

Collection in St. Peter's Church, Perth Amboy, New Jersey, on thanksgiving day, 15th Dec., 1836, for Domestic Missions, by the hands of the Rev. James Chapman, $7 50—Through the hands of the Rev. J. D. Carder, contribution in St. Andrew's Church, New Berlin, Chenango county, New York, Nov. 27, 1836, 20 00—Collection in Trinity Church, Swedesborough, New Jersey, on Monday evening, Dec. 19, 1836, after a sermon by the Rev. Mr. Dorr, 25 00—Collection in St. Paul's Church, Camden, New Jersey, on Sunday evening, Dec. 18, 1836, after a sermon by the Rev. Mr. Dorr, 11 65—From a parishioner of Trinity Church, Geneva, New York, for Domestic Missions, 5 00—From the offerings of Trinity Church, Newtown, Conn., for the present year, for missionary purposes in the Diocese of Michigan, per the Rev. Samuel C. Stratton, 20 00—From the family mite box, Hartford, Conn., 3 97.

By the hands of the Rev. N. E. Cornwall, $26 85, being offerings of the church from Trinity Parish, Fairfield, Conn., as follows, viz for Domestic Missions, 4 54, for general purposes, 10 69, and for Foreign Missions, 11 62, which last sum has been handed over to the Treasurer of the Foreign Committee, 15 23—From the Sunday School of St. Paul's Church, Paterson, New Jersey, through the hands of Swords, Stanford & Co., for the Green Bay Mission, 5 00—From the Young Men's Auxiliary Education and Missionary Society, by their Treasurer, Mr. William H. Townsend, in redemption of their promise to support a missionary in Tennessee, under Bishop Otey, 125 00.

By the hands of the Secretary and General Agent of the Foreign Committee, from Mrs. Catharine J. Magruder, Georgetown, D. C., for missions in Bishop McIlvaine's Diocese—a new year's offering from the children of the Female Sunday school of Christ Church, Georgetown, 10 00

Total, $248 35.

The above report was intended for publication in the Churchman of last week; since then the Tressuror has received following contributions, viz—

From the Rev. Moore Bingham, Christmas collection of Christ Church, Hampton, and St. John's Church, Poultney, Washington county, N. Y., for domestic purposes, $12 00—From D. S. Kimball, of Sackett's Harbor, N. Y., $1 for domestic and foreign missions—one half of this sum has been sent to the Foreign Committee, 00 50.

By the hands of Henry Cary, Esq, Treasurer of the Foreign Committee, weekly offerings of a physician in Virginia, for domestic missions, 2 68—By the hands of the Rev. Titus Strong, weekly and monthly offerings from St. James' Church, Greenfield, Massachusetts, for domestic missions generally, 10 00—By the same hands, contributions from Sunday school children and teachers in St. James' Church, for Bishop Chase's Diocese, 5 00—Plate collection in St. Thomas Church, N. Y., on Sunday morning, 8th January, 1837, after sermon by the Rev. Mr Dorr—[it is understood that the pledges of several individuals will, when collected, swell this sum to upwards of $750,] 608 42—From Christ Church Association for the Promotion of Christianity, New York, by their Treasurer, Mr. William H. Vermilye, 40 00—From the congregatinn of St. Luke's Church, Rochester, N. Y., for domestic missions, by the hands of the Rev. Mr. Dorr, viz. for general purposes 97 00, for Green Bay, 3 00, $100 00—By the hands of the Rev. Dr. Milnor, through Mrs. Mulligan, from a lady in Virginia, being the proceeds of the sale of a small article left by Mrs. Hill, who wishes it to be regarded as a donation from the schools of Athens to Bishop Kemper's western mission, 5 00—Collection in All Saints' Church, New York, on Sunday afternoon, 15th January, 1837, after sermon by the Rev. Mr. Dorr, 79 12. Total, $862 72.

Jan. 17, 1837. JAMES SWORDS, *Treasurer.*

CITY MISSION.

THE Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following donations and annual subscriptions, since the 12th of October last:—

From a lady, by Dr. Wright, $10 00—P. G. Arcularius, 10 00—Miss Heard, 5 00—Offerings of Christ Church, Rye, 3 40—J. H. Hurtin, 10 00—H. W. Warner, 50 00—H. Van Wagenen, 20 00—J. A. Perry, 100 00—J. R. Leroy, 30 00—John Ward, 50 00—John Brouwer, 50 00—Robert Dyson, 50 00—John P. Stagg, 50 00—John Barstow, 10 00—S. H. Foster, 50 00—Wm. B. Astor, 50 00—E. S. Gould, 25 00—A member of St. Paul's Chapel, 20 00—John Van Nostrand, 25 00—James Van Nostrand, 25 00—J. J. Van Nostrand, 10 00—Henry Suydam, 10 00—Wm. Van Hook, 5 00—E. Lewis, 5 00—William Moore, 30 00—J. B. Herrick, 30 00—J. F. De Peyster, 25 00—D M. Stebbina, 25 00—F. S. Winston, 25 00—E. G. Faill, 50 00—C. F. Codwise, 10 00—Henry Cary, 50 00—Wm. E Johnson, 10 00—Wm. H. Aspinwall, 25 00—T. L. Booraem, 25 00—A. Norrie, 100 00—W. W. Johnson, 10 00—John H. Williams, 25 00—Collections in the Church of the Holy Evangelists, 43 48—Do. in the Church of the Epiphany, 71 53—Do. in Third Mission Station, 4 87.

Whole amount, $1233 28

LEWIS PHILLIPS, *Treasurer,*
No. 54 Wall street.

THE subscriber, in behalf of the Mission Church of the Epiphany, gratefully acknowledges the receipt of $10 00 from Mrs. Isaac Lawrence, for the benefit of the daily infant school.

LOT JONES, 192 Allen-street.

Jan. 11, 1837.

P. S. Donations for the relief of the poor, or the benefit of the daily infant school will be thankfully received, and may be left with Swords, Stanford & Co., 152 Broadway, at the Protestant Episcopal Press, 28 Ann-street, or at 192 Allen-street.

THE Subscriber gratefully acknowledges the raccipt of $3 from Mrs. John Ridley, for the infant school; and $3 and two pairs of socks, from Mrs. Lord, for the poor, by Swords, Stanford & Co.—From C. R., for the poor, $5, and a bundle of flannel, and two dozen articles of clothing.

LOT JONES, 192 Allen-street.

January 4, 1837.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending January 19th, from the following persons, viz.

Postmaster, Enfield—James Cox—W. Friend—B. M. Brown—Rev. W. Pinckney—M. S. Humphreys—Rev. G. H. Moment—Postmaster, Rochester—Postmaster, Drewsville—Postmaster, Manlius.

Received by the Gen. Prot. Episc. S. S. Union.

Charles Stimpson—Rev. Dr. Reed—Sarah Gibbs—Rev. B. B. Killykelly.

For the Churchman.

Epiphany.

We have seen his star in the East.—*Gospel of St. Matthew.*

In heaven's blue depths, afar,
It burns, all radiant and serene,
'Mid sphered moon and star,
Suspended there since time hath been;
Full orbed and glorious it arose
Among those congregated spheres,
Ordained to mark the dawn and close
Of days, and months, and circling years.

What hand divine hath placed
This new and stranger star on high?
What mighty finger traced
Its kindling path along the sky?
Those strong and ancient orbs roll on,
Brilliant and silent, as of old,
When their wide courses were begun
And God their myriad number told.

Among their host this shines
With a serene and golden gleam,
Darting its trembling lines
Athwart the moonlight's silver stream;
A deep and solemn lustre shed
Upon the azure over head;
A tremulous and tender glow
Upon the sleeping earth below.

Sages its rising hail
With gladness from their distant hills,
Where stars beam wan and pale
O'er Araby's bleak plains and rills;
Joyful they mark the hope of day
For moral night, in every ray,
And truth from heaven's eternal springs
Borne out on mercy's golden wings.

Behold them on their way!
Girded they tread the burning sands,
Braving the fervid day,
And the wild desert's lawless bands;
The weary leagues all patiently
In long and painful travel pass'd,
The mountain scaled, and cross'd the sea,
And their far bourne is gained at last.

Adoringly they bow
Before the lowly infant there;
And gifts are proffer'd now,
With worship meet, and votive prayer,
Gold, royally and richly wrought
'Neath Southern India's ardent sun;
And costly myrrh from Saba brought,
And frankincense from Lebanon.

In him they hail the child
Promised from ancient days to man;
Shiloh! whose glory mild
Along the night of ages ran;
Whose glorious report was heard
And seen in type and prophecy;
When nature's fainting heart was stirred
With hope of rescue from on high.

Deliverer and King!
Whose star and sceptre kindling rolled
In vivid picturing,
Before the Gentile seer of old;
His dawning light o'er earth is poured
As sunshine from the glance of morn:
The angel messenger adored!
The uncreated Word is born!

And oh! the *star* that went
Before the sages' path sublime,
Up the far orient
Higher and brighter yet shall climb;
And nations sitting in the dust
And gloom of sin, shall lift their eyes,
And fixing there their only trust
Be led in mercy to the skies.

O'er every work of sin
The Saviour's kingdom shall prevail;
The Gentiles shall come in,
From isle, and sea, and plain, and vale;
And Israel's sons from stranger lands
Again shall throng their ancient seat,
To God lift up their holy hands,
And worship at Messiah's feet.

Oh! may *we* welcome Him
With holy joy and praise sincere,
Meek prayer, and fervent hymn,
Firm faith, and love's repenting tear!
And may our hearts be gladly strown
Fit offerings—in his blessed path;
And may we live, as "*not our own*"—
But saved, redeemed, by Him from wrath.

J. W. B.

From the Boston Recorder.

THE ALARMING FACT.

Mr. Tracy,—The article in your paper of the 16th inst., taken from the Christian Mirror, contains many just and important thoughts. The "alarming fact" is admitted to exist in Massachusetts no less than in Maine, and happy would it be for the American Churches were it confined to these States. But the article recommends a measure, which, under existing circumstances, I think the Churches would not do well to adopt, nor the pastors to recommend. While protracted meetings, which this article recommends, may have been blessed in many instances to the conversion of sinners, I think that their influence upon the general state of religion, through the length and breadth of the land, has not been salutary, and that the Church would have been in a better condition without them. It appears to me that ministers and churches have been leaning to their own understanding, and so occupied in devising ways and means to convert and save sinners, and do up the work at once, that they have had but little time to study the religion of the Bible, or inquire what the Lord *would have them to do.*

It appears to me that Professor Pond has not gone far enough back. We need to inquire into the probable occasion or procuring cause of this "alarming fact." There is somewhere to be found a sufficient reason for it; and we should inquire whether it is not in pastors and churches. The Lord *will* be known and acknowledged as God; as the author of all holy efficient influence, by which his peculiar work is revived. A course has been pursued, which, to me, has had the appearance of shutting God out of the Church; of excluding the operations of the divine Spirit in converting sinners; a course which has set human wisdom above the wisdom of God, and exalted human instrumentality very much to the exclusion of the Holy Ghost from his peculiar province of gracious operation. God has been robbed of his glory. I would specify some cases in which this appears to me to have been done.

Instead of relying upon God's blessing upon the faithful labors of the sabbath and the express institutions of his grace, how many have depended upon *protracted* meetings of six, ten, twenty, and even forty days, to revive religion? If they wished for a revival of religion, multitudes have supposed that they *must* have a protracted meeting; that they could not rationally expect a revival without it, and felt almost assured of witnessing the conversion of many sinners as the result of such a meeting; the measure was relied upon as next omnipotent. One good minister said to me, in reference to protracted meetings, "Strange we never before discovered how to produce revivals!" And in reference to revivals as connected with protracted meetings in the eastern section of the State, I heard another say, that "now a great work had begun, and it would go through the land and *never* cease; would be one continual revival." Only have protracted meetings enough, and revivals would be perpetual. The principal dependence for sustaining and enlarging the Church by fresh conversions was evidently placed by many good people upon these meetings. But very little account was made of common *sabbath-day preaching* and some other *express institutions of God.*

Again, other ministers and portions of the Church have depended more upon individual persons, as *revival preachers.* They have thought a protracted meeting a good thing; but still comparatively of little use without some "*revival man*" to take the management of the whole concern. And when Mr. B., or Mr. F., or Mr. P., or some other man versed in converting sinners came upon the ground, they expected nothing short of a great revival. Many have looked on these men as the great power of God. Their dependence was upon the *men.* If a revival ensued it was ascribed to them. This is glorying in man.

Again, others have enlightened the world by their philosophy of religion—the philosophy of the sinner's conversion. They have undertaken to tell the sinner how to be converted, without any thing difficult to be comprehended, or any dependence upon the Spirit of God to teach and direct him in the way he should go; though our Lord himself has said, "The wind bloweth where it listeth: thou hearest the sound thereof; but cannot tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." On this philosophy many have depended for revivals rather than on the grace of God in the gift of his Spirit. On this subject I heard a preacher declare, that to this new and improved mode of preaching we were to ascribe the numerous and glorious revivals of 1831. Many ministers have thus taught their hearers, and some evangelists have made it the grand object of their aim to persuade wicked men to *resolve,* without regard to motives, that they would submit to Christ. They have not pressed upon them immediate repentance and prayer, but the formation of a resolution to repent and seek the Lord; and such a resolution has been accounted conversion, and those who have made it and avowed it have been enrolled as converts. And some men have had their praises sounded through the land for making such converts as these, who either in the world become twice dead, or in the Church a grievous incumbrance, a lifeless mass.

I believe that God means to show ministers and churches how vain has been their confidence, and how foolish and wicked their dependence upon men and their devices. I stated to some of my brethren years since, that God would soon convince the Christian community of their sin and error, and that *new doctrines and new measures* were an evil that would soon correct itself by occasioning a spiritual dearth. Their unsuccessfulness in the real conversion of sinners would drive the churches back to the sober doctrines and measures of the Bible. One purpose which God means to answer by withdrawing the reviving power of his grace appears to be this, to show ministers and churches their folly and sin in so much magnifying and depending upon men and their unscriptural devices, and their shutting out the Holy Spirit from his peculiar work in convincing and converting sinners.

What is then wanting in the Church is, in my apprehension, not a protracted meeting, but a deep repentance and humiliation for such a departure from God; for such an implicit denial of his sovereign grace, and the agency of the blessed Spirit in quickening men dead in trespasses and sins. For our confidence in man and in his devices, which are all foolishness with God, it becomes us to be humbled and confounded before him. God will drive us back to the scriptural ground we have left, to a plain, solemn, and affectionate presentation of the doctrines of grace, and humble prayer, and Christian circumspection, as means of God's own appointment, which he has richly blessed, and will continue to bless, to the perpetuity and enlargement of his Church by the conversion of sinners. *In the day of thy power, thy people shall be willing in the beauties of holiness.*

If Professor Pond, instead of recommending a protracted meeting, had exhorted the churches to humble themselves before God, bewailing the absence of his Spirit, and imploring his return; if he had exhorted them to walk circumspectly as children of light, every man speaking a word in season to his neighbor; if he had pressed upon Christians the great duty they owe to their children, and the importance of seeking out and bringing under the light and power of divine truth the habitual neglecters of public worship, it would have much better met my views to what the exigencies of the case demand. When the churches shall observe such a fast as is described, Isaiah ii. 8, "Then will their light rise in obscurity, and their darkness be as the noonday."

From the Boston Recorder.

THEOLOGICAL TACTICS.

THE WAY TO PUT DOWN ORTHODOX NOTIONS OF HUMAN SINFULNESS.

It is asserted, you know, by the orthodox, that "all have sinned,"—"that there is none righteous, no, not one." They even go so far as to say that we are all so unholy that "except a man be born again he cannot see the kingdom of God."

Now that we may see how unfounded this popular notion is, we have only to consult the Christian Examiner, (vol. xvi., p. 256.) This high authority admits that "every man is to a certain extent a sinner. But what then? A man's single bad actions will no more prove his nature to be corrupt and depraved, than his single good actions will prove his nature to be upright and holy." It was, indeed, formerly thought that single bad actions were very serious affairs. But the world has grown wiser. Judas did not betray his Master but once. It has been supposed by common people that this act denotes a very depraved heart; but it would be illiberal to put such a construction upon his conduct now, since "single bad actions" do not prove a man's "nature to be corrupt." In former times it was thought that our first parents committed a serious offence, indicative of a sinful heart, when they transgressed in paradise. But we must not suppose that Adam was a fallen sinner because he partook of the forbidden fruit only once. Doubtless, if Adam had lived in our times, he might have remained all his life in paradise, and have eaten several times of the forbidden fruit: for as single actions do not prove a corrupt nature, he would not have been pronounced a depraved sinner now, although he should occasionally disobey God. Why was it not ascertained in Adam's time that occasional sins are comparatively of no moment? How much he ought to lament that he did not live in these halcyon days of light and knowledge.

It is another of the notions of orthodoxy, that "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Thus they pretend that there is a connexion between the sin of Adam and the sinfulness of his posterity.

I am aware that this doctrine seems to derive support from the facts of history and observation; but "the true reason, and the only reason why the facts of history and observation speak so discouragingly on this subject," is, that "the world, even in this wasted age of light and refinement, is still but half educated and half civilized." "According to the safest and best computation, the human race is as yet but six thousand years old, which, to a race, is, as it were, but its infancy."—Christian Examiner, 1834, pp. 260 and 261. You see then, gentle reader, how little dependence should be placed upon the evidences of general depravity which are furnished by history and observation. You should learn to make allowances for the infantile condition of a race that has existed only six thousand years. It is only within a few years that railroads have been introduced: phrenology discovered; improvements made upon the Gospel, and various other proofs afforded that the world is making rapid strides in the march to perfection. We may hope to advance still more rapidly in future. The fine arts are so much more highly cultivated now than they were in the meridian of Grecian glory; our poets are so much more talented than Homer and Virgil; our orators so far superior to Demosthenes and Cicero; our preachers so much more calculated to do good than Peter and Paul, or even than Calvin and Latimer of a later date, that we may expect the world to travel with the velocity of the railroad car in her glowing track of self-improvement; and if the race of man, after having survived an infancy of six thousand years, should only hold out to a manhood of sixty thousand years, we think you may be comforted by the hope, that then there will be much less depravity than there is now, and that consequently the dogma of orthodoxy, that all men follow Adam in the path of transgression, will at last be almost exploded. Only wait about sixty thousand years, and give the infant time to grow, and see if he do not grow better.

If you think this rather a long time to wait, you can stride on ahead of the age as a doctor of divinity has done, whose experience is recorded as follows.—Christian Examiner, 1834, pp. 254 and 5.

"Though prior to engaging in the ministry, I had discarded the doctrine that Adam's posterity sinned in him and fell with him, and also the doctrine of imputation, I still retained the Hopkinsian idea of an established connexion between the sin of Adam and the first moral exercises of his posterity. Subsequent inquiries, however, had in some respects modified my views of the consequences of Adam's sin before I wrote the work on the Atoning Sacrifice. On inquiry I could find no proof of the supposed established connexion. But the universal liability of mankind to sin was too obvious to be questioned; and how to account for this, but by the displeasure of God, was still to me an insurmountable difficulty. With this difficulty on my mind I commenced a series of inquiries relating to the sources of human depravity and the importance of Christian education. Month after month I examined the Scriptures and wrote on different questions; still, however, the question, "How could it be consistent with divine goodness that all the posterity of Adam should be subjected to such a state of liability to sin as is witnessed in every quarter of the world?"

"With this question I was embarrassed till early in June, 1830. Then, while intensely pursuing the inquiry with ardent desires for light, the following questions occurred with the suddenness of lightning: 'Does not liability to sin result from the kindness of God,—the numerous favors which he bestows upon us, and not from his displeasure?'" &c.

The day and hour when this question occurred unfortunately have not been recorded. He had no doubt, however, that this sudden inspiration came from "the divine Spirit;" although the sect to which he belongs claim to have been borne in the march of improvement beyond the belief of sudden and extraordinary suggestions from such a source. His difficulties entirely vanished. The Gordian knot was now untied. The wickedness of man came from the goodness of God; not from Adam in any shape. There is a plain connexion, it is now discovered, between our sinfulness and the kindness of God, but not between the sin of the first man and our own sins. If you cannot see this connexion as clearly as Dr. —— did, you must not suppose that it does not exist. If you will only try as hard to find out this connexion as he did, and give up one after another the obvious truths of the Scriptures as he did, you will succeed, after years of thought, if not before, in believing all that he believed. You will be prepared then to deny that "by one man sin entered into the world."

From the (Utica) Gospel Messenger.

THE MINISTRY OF CHRIST.

The Ministerial Character of Christ practically considered. By Charles R. Sumner, D. D., *Bishop of Winchester.* A new edition, revised and enlarged. London. 1835.

V. St. Paul, in his epistles, repeatedly alludes to his practice of first preaching the principles of the Gospel of Christ before he led his disciples on to perfection; or, to use his own expression, of feeding them as babes with milk, until they should be able to bear strong meat. The same plan of gradual teaching prevails in every part of the Scriptures. We find it in the development of prophecy, which becomes more distinct and specific as it approaches the time of our Lord's appearing; and in the appearance of the predicted messenger, John the Baptist, to prepare the people for his coming. We trace it in the plan of our Saviour's preaching; beginning at the most simple truths and duties, and advancing, as the disciples were able to bear, to more sublime and difficult doctrines, the sufferings and death, the spiritual kingdom and priesthood of Messiah; while other truths, such as the calling of the Gentiles, and the abolition of the ceremonial law, which they could not receive, because of their prejudices, while the Lord was with them, were reserved to be revealed by the Holy Ghost after his ascension. We find it again in the fulness of our Lord's private instructions to the disciples, as compared with his general style of teaching the people, who were not yet able to bear what those who were always with him might well receive. Christian truth, taught first in its simple elements, repentance, is gradually unfolded through the gospels, as the character of our Lord and of his ministry became understood; till at length, redemption being complete, its plan made known, and life and immortality brought to light by the resurrection and ascension of the Saviour, the Holy Ghost is given to guide the apostles into all truth, and the glorious mystery is fully displayed in the epistles. The truths themselves were not imparted abruptly. Sayings and predictions, which the disciples did not understand at the time, were made plain by succeeding events; and occasional obscure hints, calculated to awaken curiosity, and exercise their thought, prepared them to receive in due season the hard truths which they indicated. The towns and districts in which the Gospel was to be preached were first prepared to receive it. Christ sent his disciples to the places which he himself should afterward visit; he was in the habit of returning to the towns where he had performed his miracles; and while he commonly enjoined secrecy on the subject of his miraculous cures, when they were natives of Judea, he directed Gentiles to go into their own country and show how great things had been done for them, thus awakening the attention of the people, and disposing them to receive the truth which should soon be preached among them.

If so great caution was necessary when our Lord and his inspired apostles were teachers, how much more now! After their example, ministers should be careful rightly to divide the word, distributing to little children, to young men, and to fathers in Christ, their respective portions, as their need may require and their minds may receive. While they speak the truth plainly, and without qualification, they should temper their zeal with prudence, wisely considering the manner and the season of imparting it, lest they defeat their object by precipitation. Copying the benevolence and condescension of our Lord, they should foster the small beginnings of grace, and encourage the weak believer, instead of harshly condemning whatever may not accord with their views, or come up to their own arbitrary standard. The example of Christ and his apostles condemns the rash presumption of the enthusiast, who expects the help and blessing of the Holy Ghost for proceedings conducted in ignorance and imprudence, by showing that every step in the propagation of the Gospel was dictated by a wise and considerate policy. It equally condemns the violence of the bigot, by the contrast of *His* example, who gathered the lambs in his arms, and carried them in his bosom, and gently led those that were with young. Prudence and gentleness should always be conspicuous in the character and conduct of ministers: they should always be wise as serpents and harmless as doves.

Two practical applications arise out of this part of the subject which the author has not alluded to. The first is the importance of grounding the young well in the elements of Christian truth. If this duty were properly performed by parents and teachers, who ought to be quite equal to it, the labor and anxiety of ministers would be much lessened; for then they would be enabled to accommodate their instructions from the pulpit to advanced stages of Christian attainment more generally than they can now venture to do. The other refers to the subject and style of a very important class of publications—tracts. These are designed entirely for the instruction of the ignorant. They cannot, therefore, be too simple; and they ought to be confined to conveying elementary truths in the plainest style and the most engaging manner. It is due to the venerable Society for Promoting Christian Knowledge, to declare, that this is the general character of the tracts put forth under its sanction. But a large class of these publications are of a very different nature, and offer to the young and the ignorant, for whom alone they are intended, the most abstruse and even controverted questions in divinity.

From the Gambier Observer.

EPISCOPAL CONVENTION IN MICHIGAN.

We have received a copy of the Journal of the Special Conventions of the Diocese of Michigan, held in Detroit, in the years 1835 and 1836. The last Convention assembled in Detroit, on the 28th and 29th of October; there were present at its sittings, the Bishop, six presbyters, and thirty-five lay delegates. C. C. Trowbridge, Esq., was chosen Secretary. The trustees elected at a former Convention to take charge of the funds proposed to be raised for the support of the Bishop when he shall be relieved from parochial care, made a report, from which we learn that lands valued at five thousand four hundred and fifty dollars have been already given to that object. Messrs. Marks, O'Brien, Farnsworth, and Trowbridge were appointed a committee, "to act, in conjunction with the Bishop, in the revision of the constitution and canons of the Diocese, and in the preparation of a new constitution and canons, to be reported to the next Convention."

The following persons were chosen the *Standing Committee* of the Diocese, viz. *Clergy*—Rev. John O'Brien, Rev. A. S. Hollister, Rev. Samuel Marks. *Laity*—Henry M. Campbell, Charles C. Trowbridge, Dan B. Miller, Peter E. Demill.

The Convention made choice of Mr. Henry G. Hubbard as *Treasurer.*

The following persons were elected *Delegates to the General Convention,* viz. *Clergy*—Rev. Samuel Marks, Rev. John O'Brien, Rev. A. S. Hollister, Rev. James Selkrig. *Lay Delegates*—Charles C. Trowbridge, Dan B. Miller, Joseph W. Brown, Elon Farnsworth.

The next Annual Convention was appointed to be held at Ann Arbor, on the last Thursday in September, 1837. On the second day of Convention, Bishop McCoskry delivered the following

ADDRESS.

Dear Brethren,—It is a subject for devout acknowledgment to Almighty God, that we are permitted to meet together, with the Church in this Diocese fully organized. Although you have enjoyed the kind supervision of one eminently qualified to discharge the duties of the episcopate, yet the increasing cares of a large and rapidly-growing diocese have prevented the constant and unwearied attention which this Diocese required.

Owing to the want of this, the Church has suffered much in several villages in which it had been planted with the best prospects of success. Instead of finding them united and increasing in their attachment to the usages of our beloved Zion, I have found them scattered, dispirited, and their affections even chilled toward the Church. In some instances, we have lost (I trust only for a time) those who, from their standing and influence in society, might have rendered the Church essential service. They had given up all hope of having the Church organized in this part of the country; and, with families around them needing instruction in holy things, they were obliged to give up the Church of their affections, and take refuge with those who had followed the scattered sheep of their fold, and nourished them with the bread of eternal life. Much, however, has been done in establishing the Church in various places, and in giving efficiency to those already organized. In the places visited by your temporary diocesan, I have found an increasing attachment to the institutions of the Church—prejudices that once existed have been removed—the standard of piety elevated—and the evidence furnished, that his labors have not been in vain. I would, also, here record my just sense of the services of my right reverend brother, the Bishop of Illinois. His short residence in the Diocese has been productive of much good. Many kind inquiries were made for him, and a deep anxiety manifested for his success in his new field of labor. Having such guides before me, I found the way comparatively easy, and was received every where with a most cordial welcome.

I shall now lay before you, in detail, the duties I have performed since my consecration to the episcopate. This took place, in St. Paul's Church, Philadelphia, on Thursday, the 7th day of July last. It had been appointed for the 5th of the same month, but, owing to the illness of the beloved Bishop White, (and at his request,) it was postponed to the period above mentioned. It was a great disappointment to him, as well as to myself, that he was unable to preside and officiate on the occasion. He had felt and taken a deep interest in the question touching the election of bishops for dioceses, (destitute of the canonical number of presbyters,) in accordance with the provisions of the canon passed for that purpose, at the General Convention of 1835. But God, in his infinite wisdom, saw fit to prevent him from participating in this holy service, and your Bishop was obliged to commence a new link in the chain which binds us as a Church to Christ and his apostles. During his illness, I enjoyed the mournful pleasure of watching his decaying strength, and also the gratification of hearing him give his dying testimony to the value of the religion he professed and adorned. The merits of Jesus formed the only ground of his hope. In all his sickness, he exhibited the meekness of a little child, and gradually sunk to rest, with his mind unclouded, "In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope; in favor with his God, and in perfect charity with the world."

At his request, the Rt. Rev. H. U. Onderdonk, of Pennsylvania, presided, and officiated at my consecration, assisted by the Rt. Rev. G. W. Doane, of New Jersey, and Rt. Rev. Jackson Kemper, Missionary Bishop for Missouri and Indiana. You are aware that some difficulties arose as it regards the interpretation of the canon under which your Bishop was elected. Some of the bishops thought it necessary for the bishops to meet together as a body for this purpose, and that a majority of the whole number was alone competent to elect, under the provision of the canon. Others contended that the canon gave the right to each bishop to send his vote by letter to the presiding bishop, for the person desired for that office. The majority of bishops adopted the latter interpretation of the canon; and in this way your Bishop was elected. It has been to me, however, a source of much comfort, that my right reverend brethren who differed from the majority, and who, no doubt, conscientiously declined acting under the canon thus interpreted, have, since my consecration, cordially welcomed me into the episcopate. I trust the discussion of the provisions of this canon, and the difference of opinion thus existing, will lead to more careful and precise legislation on this subject, so that such embarrassments may be hereafter prevented. I left Philadelphia on the 15th day of August, accompanied by the Rev. Samuel Marks, and Rev. Henry F. M. Whitesides, the former a presbyter, the latter a deacon of the Diocese of Pennsylvania. Both of these gentlemen have presented to me letters dimissory from the Bishop of that Diocese, which have been duly accepted, and they have entered upon the duties of their respective offices in this Diocese. On the 25th day of August, I arrived in Detroit, and met with a hearty welcome from my parishioners. It was very gratifying to me to find so beautiful a church edifice, and so large a parish in this city. Seldom have I seen one more commodious, and a people more attentive to the services of the sanctuary. It is a singular fact, and one which should encourage parishes placed in similar circumstances, that the congregation has been kept together by the zealous and untiring exertions of some of the lay members of the Church, who have not been ashamed or afraid to lead the devotions of the sanctuary. The blessing of God, so strikingly manifest upon their labors, must be to them the highest reward. Since my arrival, I have continued to discharge the duties connected with the rectorship of this church, an account of which will be given in its proper place. I hope that provision will soon be made for an assistant minister, so that a large proportion of my time may be given to the Diocese.

As I was anxious to become acquainted with the wants of the Diocese, I left Detroit on my first visitation, on Friday, the 23d of September. On the evening of the same day, I arrived at Monroe, and, on Sunday, (the seventeenth after Trinity,) I preached in Trinity Church three times, and administered the holy communion. Owing to the sickness of some of the members of the parish who were anxious to be confirmed, the administration of this rite was postponed. I was much pleased with the condition, both temporal and spiritual, of this parish. The congregation is large, and increasing in numbers, and, from the number of communicants, there is reason to believe it is also improving in spiritual things, giving evidence that the labors of its indefatigable rector (the Rev. John O'Brien) have not been in vain. Five years since, this parish had scarcely an existence, and few Episcopalians were to be found in the village. They now enjoy every convenience for the proper performance of the worship of God, and afford additional evidence, that our Church must and will prevail, if she be exhibited by a zealous and holy ministry. I returned, the next day, to Detroit, and held a special confirmation on Wednesday, the 28th of September, in St. Paul's, in this city. This was done to accommodate an officer in the army and his wife, who were communicants in the Church, and were passing through the city to a distant part of the country, and feared that an opportunity would not soon be presented of thus complying with the requisitions of our Church.

I again left Detroit on Friday, September 30th, accompanied by a member of my church, who kindly furnished me with a conveyance, and went with me throughout the Diocese. I would here express my grateful sense of his kindness, and my indebtedness to him for my ability to fulfil all my appointments. I arrived at Ypsilanti on the evening of the day I left Detroit, and preached in the building belonging to the Methodist Society, which was kindly offered on the occasion. The congregation was large and attentive. There was a church organized in this place a few years since; but, owing to the removal of some of the inhabitants, and the want of ministerial services, it has ceased to exist. I found, however, several members of our communion, who rejoiced to have an opportunity of again uniting in her services, and of listening to the message of peace. Since my visit, I understand a liberal sum has been subscribed for the erection of a church edifice, and the support of a pastor. I trust their exertions will be effectual, and that soon our Church will be again organized in this village. October 1, I preached at Dexter, a small village, twenty miles distant from Ypsilanti. A church has been organized in this place for some time, and was, and is now connected with the church at Ann Arbor, as a missionary station. Owing to the want of ministerial services, the congregation was almost gone, and the few Episcopalians residing in the village and neighborhood had almost given up the hope of again uniting in the services of our Church. As there was no church edifice, I preached in a school-house, which was well filled by attentive hearers, some of whom had travelled several miles through the rain. A vigorous effort has since been made to revive the Church, and I trust, by the blessing of God, on the exertions of the Rev. Mr. Marks, who divides his time between this place and Ann Arbor, the Church will increase, and numbers be added to it, of such as shall be saved. On Sunday, October 2, (the eighteenth after Trinity,) I preached twice in St. Andrew's Church, Ann Arbor. I held the services in the Sunday school-room, beneath the church, as the latter is not completed. The congregation was quite large, especially at the afternoon service. The church edifice will be, when finished, neat and commodious. This parish has also suffered much for the want of a pastor. They have, however, with commendable zeal, persevered in the erection of a church edifice, which, it is expected, will be ready for consecration in the spring. As I before remarked, the Rev. Mr. Marks officiates in this parish part of his time, and from his well-known zeal and faithfulness much good may be expected.

[*To be continued.*]

The note of the cuckoo, though uniform, always gives pleasure, because we feel that summer is coming; but this pleasure is mixed with melancholy, because we reflect that it will soon be going again. This is the consideration which embitters all sublunary enjoyments. Let the delight of my heart, then, be in thee, O Lord and Creator of all things, with whom is no variableness, neither shadow of changing.

Bishop Horne.

CHRISTMAS PRESENTS.

The Christian Keepsake, Biblical Annual, by the Rev Thomas H. Horne, D.D., just received from London; and also a quantity of Religious Souvenirs for 1837, for sale at the Depository of the Episcopal Sunday School Union, 28 Ann-street

GUIDE TO CHURCH FELLOWSHIP.

Just published, and for sale by the Protestant Episcopal Press, wholesale and retail, a good supply of *Communion of the Saints, or a Guide to Church Fellowship.* By the Rev. Thomas S. Brittan, rector of St. Paul's Free Church, Brooklyn.

SCHOOL.

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms,* for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

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